THE MYSTERY Of Selfe-Deceiuing:

OR,

A DISCOVRSE

and discouery of the Deceitfulnesse of MANS HEART.

Written by the late faithfull Minister of Gods Word DANIEL DYKE, Batchelor in DIVINITIE.

Published since his death, by his Brother *I. D.* *Minister of Gods* WORD.

And now by him augmented and inlarged, and thereunto two exquisite TABLES added, enlightening much the whole TREATISE.

IEREM. 17. 9.

The Heart is deceitfull aboue all things: Who can know it?

PSAL. 19. 12.

Who knoweth the errours of his life? Lord cleanse me from my secret faults.

LONDON,

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TO THE RIGHT HONOVRABLE AND MOST VERTVOVS LADY, the Lady LVCIE, Counteſſe of BEDFORD.

RIGHT HONOVRABLE.

IT was an ancient conſtitution in Iſrael, that a Brother dying without iſſue, the next brother ſhould doe the office of a Kinſman, and raiſe vp ſeede to his brother deceaſed, to continue his name, that it might not bee put out of Iſrael. The Lord hauing not long ſince taken out of his Vineyard a faithfull labourer, and from my ſelfe a louing and deare Brother, I thought that in ſome manner the equitie of this conſtitution, now antiquated and aboliſhed, did lay hold vpon mee. And that being the next brother, I was to doe the office of a brother, to continue, and eternize his bleſſed memoriall in Gods Church, by bringing to light this preſent Treatiſe. Hee himſelfe whileſt hee liued wrote it, and had perfected it before his death: I haue but onely raiſed it out of his priuate ſtudie to the publike vſe of Gods Church. *The children* ſaid Hezekiah, *are come to the birth, and there is no ſtrength to bring forth.* Thus it fared with this Author. Hee had finiſhed and perfected this worke, and brought it euen to the birth, but there was no time to bring it forth. God preuenting him, and by his death Iſa. 37. 3.

death, bringing him to the end of his faith, (his translation into the Heauens) before he came to bring this worke to the end of his desire, (the publication thereof to the benefit of Gods Church:) I thought it great pitty, that so hopefull an issue should perish for want of a little helpe in the birth. And I thought with all in case of my negligence, or refusall of this brotherly office, how iustly I might haue deserued the ignominious ceremony of the spittle in my face. Hereupon I willingly performed this taske, of perusing and setting forth of this Treatise. *Zachary* when he could not speake, he wrote: So I desired that his pen might make some supply of the want of his tongue; that as *Abel by his faith*, so he by his workes, *being dead might yet speake*.

Deut. 25. 9.

Zacharias eum loqui non potuit, scripsit. Ambr.

Heb. 11. 4.

Thus in briefe hath your Ladiship, the reason of my present endeauours.

For me to say any thing in commendation of this worke is not happily so fitting: It being both hard for one brother to commend another without boasting, and the younger and inferiour his commendation adding little credit or grace to the worke of his elder and superiour. For, *as the lesse is blessed*, so also praysed of the *greater*: I meane therefore herein to bee sparing. Onely this; I will but as the widdowes, which shewed *Peter* the coates and graments which *Dorcas made*, *while shee was with them*. So onely will I shew, and set forth some part of his labours which he performed whilest he was with vs: *And let his owne workes praise him in the gate*. And surely this worke will doe it, if either Matter, or Manner, Argument or Art will doe it.

Heb. 7. 7.

Pro. 32. 31.

The matter and argument of it, is such as yet handled at large by none before him that I know of.

Et libri titulus est ingentis cuiusdam illecebræ ad legendum scriptus; quippe de proprietate loquendi. Aul. Gel. Noct. Attic. l. 8. cap. 6.

And besides it is excellent by reason of the dayly vse which occurres in practise. So that of the title and argument of this Booke may I say, as *Gellius* speakes of a good title which *Melissus* had giuen to a booke of his owne which it seemed scarce deserued it: *That the very Title had a great alluring and entising force to draw men to the reading of it*. Such is the Argument of this worke, of such speciall

vse

vſe in our practiſe, that it may eaſily perſwade any, both to read, and like it. It containes the right γνῶθι σεαυτὸν, the art of knowing a mans ſelfe; it diſcouers vnto vs the infinitely intricate windings, and turnings of the darke Labyrinths of mans hart. Indeed oftentimes the diſcoueries of couſenages, and deceits in the world, make many, before honeſtly ignorant, to turne couſeners and deceiuers: But heere needes no ſuch feare, for here we are taught no new *deceit* or *couſening trickes*, which yet wee practiſe not, but rather are conuinced of that couſenage, with which we deceiue our owne ſoules, and yet will not be borne downe to be guilty of impoſture. This point is worthy our beſt wits, and knowledge. That Heathen Philoſopher neuer thought himſelfe to begin to know Philoſophy, till hee began to know himſelfe: But ſurely we neuer begin to know *Diuinitie* or *Religion*, till we come to know our ſelues: our ſelues we cannot know, till we know our hearts. But our hearts are deceitfull aboue all things; who can know them? They who with diligence ſhall peruſe this preſent Treatiſe, ſhall with Gods bleſſing be able in ſome good meaſure to know them. Here ſhall they find that dangerous Art of *Selfe-Sophiſtry* diſplayed, by which, millions of ſoules are inwrapped in the ſnares of Sathan: And ſo by ſeeing their ſelfe-deceit ſhall come to their ſelfe-knowledge. A knowledge neuer more neglected. *Vt nemo in ſeſe tentat deſcendere, nemo.* Men care not for knowing themſelues, who are oftentimes too too curiouſly greedy of knowing all things elſe; Being heerein like to fooliſh trauellers, that loue to trauell into and talke of other ſtrange countries, ſtrangers in the meane time, in the rarities, ſecrets and wonders of their owne. As for the Art, and manner of handling this argument in this Treatiſe, I leaue it to the Readers iudgement, aduenturing notwithſtanding my ſelfe to ſay thus much, that had this Treatiſe but age and antiquity anſwerable to the ſufficiencie, it ſhould eaſily find anſwerable acceptance. Nothing preiudices Writers more then either mens knowledge of their perſons, or their want of antiquity. May not a man

Perſ.

ſpeake of many of our new writers, as *Gellius* ſpake once of a good ſpeech that *Fauorinus* made? *Nonne*, ſaith he *ſi id Antiſthenes aut Diogenes dixiſſet, dignum memoria viſum eſſet?* If *Diogenes* or *Antiſthenes* had but ſpoken that which *Fauorinus* did, the ſpeech had gone for halfe an Oracle: now happily the more reſpectleſſe becauſe from *Fauorinus*, that was inferiour it may be in nothing to *Diogenes*, but in ſtanding. How many worthy moderne Writers amongſt vs are neglected, onely becauſe moderne? *Nonne ſi hæc Auguſtinus, aut Chryſoſtomus, &c.* Had but *Auguſtine* or *Chryſoſtome*, or ſome ancient Father wrote them, how had they beene admired, now neglected onely becauſe as *Bildad* ſpeakes, *thy are but of yeſterday*? Moſt mens iudgement of Writers is the ſame that of wine, *Luke* 5. 39. *The old is better*: And yet oftentimes the old is hard and tart, and neater Vinegar then Wine, when the new is ſweet and pleaſant. How many workes of ſome of the Fathers, which haue little worth elſe in them beſides antiquity, and the credit of an ancient Fathers name? how would we vilifie thoſe ſame things in new, which we ſo magnifie in olde Writers? I ſpeake it not to derogate ought from the worth of thoſe ancient Worthies and reuerend Sages (I giue them all due reuerence and reſpect) but onely to meet with that fond humour, which meaſures worth onely by age, as if nothing could be good, but that which is old; and from a meane conceit of writers perſons knowne, are ready to preiudge their workes vnread and vnknowne.

Noct. Attic. 18.7.

Iob. 8. 9.

But as for your Ladiſhip; I perſwade my ſelfe, that your knowledge of the Authors perſon, parts, and endowments, wherewithall God had graced him, will bee the greater meane to win your Honourable acceptance of this worke. And ſo much the rather doe I preſume vpon your Ladiſhips fauour herein, becauſe whilſt this Author liued (out of a loue to his graces, and honourable diſpoſition) he entended this Worke to haue beene honoured by the patronage of your worthy & right noble Brother, who now alſo together with this Author, is at reſt, ſinging heauenly *Halleluiahs* in the preſence of the Lambe.

Par-

Pardon me good Madam, if I renew your griefe with the mention & remembrance of ſo great a loſſe. Giue vs leaue to teſtifie our fellow feeling of your ſorrows. Publik loſſes may not paſſe without publike heauines. It is a loſs that yeelds vs argument both of great griefe and as great feare. Can it be a ſmal griefe to ſee our ſelues depriued of the vſe & benefit of ſo many rare vertues and honorable inclinations, of ſo great learning, in ſo few yeers, of ſo great grace, holines, and religion in ſo yong yeers, as were ſweetly met and combin'd in him? His rare endowments, his noble diſpoſition, his religious conuerſation, his hopefull ſeruice to Gods Church and this kingdom, conſidered, I may ſay of the Church and common-wealth, as one *Valerius* ſpake of *Cornelia*, in the loſſe of her louing Husband: *Corneliam neſcio an fœliciorem dixerim quod talem virum habuerit, an miſeriorem quod amiſerit;* It is hard to ſay whether we were happier in the enioyment, or vnhappier in the loſſe of ſuch a perſonage. And as in his loſſe there is great cauſe of grief, ſo no leſſe of feare. We may grieue that ſo *great good is taken from vs*, we may feare, becauſe *ſome great euill is comming vpon vs: The righteous periſheth, and no man conſidereth that he is taken away from the euill that is to come.* Surely, when good men, eſpecially being great men, and yong men too, are taken away, it is a fearefull preſage of much anger, and euill to come. The Lord make vs all wiſe to *conſider* the deaths of ſuch men, that the feares of euill to come, may make vs ſeeke to auoyd euill preſent, and make vs prudent in the fore-ſight of the plagues, to hide our ſelues. But yet in the midſt of this grief & feare, your Ladiſhip is not left altogether comfortles. As it is a comfort that God honored your family with ſuch an one, ſo is this alſo none of the leaſt comforts to you that you mourn not alone, but haue the harts of all good men heauy with yours. It makes our ioy the greater, to haue others reioyce with vs when we reioyce. but it makes our ſorrow the leſſe, when we haue others to weep with vs when we weep. *Did Abner ſaid Dauid, dy as a fool?* ſo of him it may be ſayd; Did he die as an immeriting, as an ignoble perſon? without tears?

Val. lib. 4. c. 6.

Pſal. 57. 1.

1 Sam. 3. 33.

tears? without lamentation? I think I may boldly speak it, that neuer any of his place, and of his yeeres, left more heauy hearts behinde him then he had done. These are miserable griefes indeed, when others finde matter of ioy in the matter of our griefe, and laugh at our teares; but then may wee grieue comfortably, when we see others ioyne with vs, and take to heart our losses, as well as our selues.

I would willingly both inlarge his commendation, and our griefe, but these require rather a volume then an Epistle. And I may speake of him, as *Augustine* of another, *Illa quidem anima in societate fidelium & castarum recepta, laudes nec curat nec quærit humanas, imitationem tantum quærit:* Hee desires more the imitation then commendation of his vertues; and the imitation rather of his life, then a lamentation for his death. Ep. 123.

Yet may I not altogether passe ouer in silence his holy and religious course; which was, to keepe a Catalogue or diary of his sinnes against God: and euery night, or the next morning, to reuiew the faults of the day past: Euery Saboth morning, or night before, to reuiew the faults of the whole weeke: and at the end of euery moneth to suruey the whole moneths transgression. This did hee dayly, weekly, and monthly, thereby the better to humble himselfe for his sinnes, and renew his practise of repentance. And the day before the receiuing of the holy Sacrament did alwayes vse to hũble himselfe before the Lord with fasting, prayer, & confessiõ, therby the better to prepare himselfe for the more worthy and comfortable receiuing of the holy Communion.

I say nothing of his religious obseruation of the Sabaoth by himselfe alone, and with his people about him, both before and after the publike Exercises, in meditation, reading, prayer, and repetitions. His carefull expense of time, his keeping of set houres of study. Thus did he with good *Iosiah, while he was yet a childe, seeke the Lord*: By meanes of which his holy and constant course in seeking the Lord, in few yeeres hee became wiser then his ancients and teachers, and preserued his young yeeres in great honour and reputation,

tion free from all the blemiſhes and ſtaines of youth, notwithſtanding the manifold occaſions to the contrary in regard of his place and condition. The truth is, the world was not worthy of him: His vertues and his graces were fitter for heauen, then this impure earth.

Let vs now that are behind, turne our *griefe* into *care*; let our care be to follow thoſe holy ſteps he hath trod before vs. True it is you can neuer recouer his perſon, his graces you may: The greife will bee the leſſe for the loſſe of his perſon, if you make a recouery of his graces. Whileſt his ſpirit is doubled vpon your Honor, and his graces ſhall ſurniue in your religious imitation, ſo long we ſhall count him liuing in your ſelfe.

And now right Honourable, I intreate you by the loue that he bare to this Author, and by the lôue that you bare to his honorable Patrons, your deceaſed Father and Brother (both now glorified Saints) to teſtifie your loue to this Author by your honourable and fauourable acceptance of this worke.

May your Ladiſhip but pleaſe to vouchſafe the reading, and diligent peruſall thereof, and I dare preſume vpon as much. Thus as I haue *raiſed* this to light, ſo I commend it to your Honours patronage and protection: and your Honour to the patronage and protection of the Lord *Ieſus*. *May* 5. *Epping in Eſſex.*

Your Honours

in all ſeruice,

IER. DYKE.

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THE DECEITFVLNES OF MANS HEART.

IEREM. 17.9,10.

The heart is deceitfull aboue all things, and euill, who can know it? I the Lord search the heart and try the reynes, that I may giue to euery one according to his wayes, according to the workes.

CHAP. I.

The Text opened; A Preparation to the Treatise following, shewing the Originall of the Hearts deceitfulnesse, the difficultie, and yet the meanes of knowing it.

THE Prophet hauing grieuously menaced the Iewes in the beginning of this Chapter, because hee saw how much they bore themselues out against these threatnings, vpon hope of the *Ægyptian* his helpe; therefore in the fifth Verse hee curseth all such as relye vpon man, and *make flesh their arme*: contrarily, blessing such as in their dangers shroud and shelter themselues vnder the *wing* of the Almighty.

Coherence.

Psalm. 3.4.

But heere the Iewes hauing *made a couenant with hell and death*, would bee ready to obiect against the Prophet; What then is all this threatning to vs? Wee are none of those that with-draw their hearts from God. Vse of meanes doth not preiudice trust in God: Trust in God, as it cannot stand with *trust in* meanes; so neither without *vse of* means when they may bee had. Wee repose our selues on God as much as thy selfe or any else: and wee repaire to the second causes, onely as seruiceable, and subordinate to the first. Therfore *as the sparrow by wandring, and the swallow by flying escape*, so this thy *causelesse curse shall not come*: neither are wee such children to be skarred with bugs-words. Prou. 26.2.

The Prophet therefore in this verse preuenteth this obiection, and keepeth them from this starting hole, saying, *The heart is deceitfull*; as if he should say; Flatter not your selues in a vaine conceit, that you with-draw not your heart from God, and so God will not with-draw his from you: Nothing more easie than for a man to deceiue himselfe; for the heart by reason of the great wickednesse thereof, is a bottome-lesse and vnsearchable gulfe of guile; in somuch as none can know, not onely anothers, but not his owne heart: The Lord onely hath reserued this as a prerogatiue royall to himselfe, exactly to know the depth of our hearts; that so, though men conceiuing well of themselues, may conceiue amisse of God, as one that by his doings will not iustifie the Prophets sayings; yet hee iudging of men according to the secret disposition and constitution of their hearts, may deale with them accordingly,

dingly, bleſſing thoſe that in truth doe truſt in him, but curſing ſuch as with-draw from him, though not their tongues, yet their hearts. This is the order and generall purpoſe of the words.

They containe in them a propoſition concerning the hearts deceitfulneſſe. Heere two things are to bee conſidered: what is meant by *heart*; what by *deceitfull*. Reſolution and ſenſe.

By *heart*, mans heart is meant, as appeareth by the context. And now becauſe mans heart is one of the principall ſeats of the ſoule of man, therefore by a *Metonymy* of the *ſubiect*, it is vſually in the Scripture put ſometimes for the whole ſoule, ſometimes (and that more frequently) for ſuch ſpeciall faculties in the ſoule, as more ſpecially belong to the heart, as the Will and Affections. But heere it is to be taken for the whole ſoule, and all the parts thereof, the Vnderſtanding, the Will, the Affections: for all are deceitfull.

The word *deceitfull* is ſignifieant in the *Hebrew*, comming of a Verbe which ſignifieth to ſupplant, as runners in the race vſe to doe; and from this word had *Iacob* his name, becauſe he caught *Eſau* by the heele when he was comming forth of the wombe: So doe our hearts cunningly, as it were, trip our heele when wee are to runne the race which is ſet before vs. Though heere alſo that reaſon of the name which *Eſau* falſely gaue to *Iacob*, may truely agree to our hearts; well may they be called *Iacobs*, becauſe they cozen many, and doe their endeauour to cozen all of Gods bleſſing, and the heauenly inheritance. But it may bee asked, Is this deceitful- *Gnacab.* Gen. 27. 36.

neſſe giuen to all men indifferently, or onely to ſome? *Anſw.* To all, ſaue *Chriſt, in whoſe mouth* (and ſo heart) *was found no guile.* By nature, all our hearts are alike. And the change that grace makes in this life is not ſuch but that in ſome ſort, the heart of the beſt may ſtill be ſaid to be deceitfull. Chriſt indeede gaue *Nathanael* this praiſe, that there was no guile in his heart, and *Dauid* ſayes the like of euery iuſtified man: but this is true onely of the *ſpirit*, of the *new*, or *young* man that is created by God in the regenerate, and not of the *fleſh*, that *olde man*; an olde foxe indeede, that by reaſon of his age is often too hard for the yong man: for youth is but ſimple in regard of old age: Howbeit as young men grow ſtill to further prefection, and are on the encreaſing hand, whereas olde men decreaſe, till at length *age* brings *dotage*; ſo heere the *craft* of this *olde man* is daily weakened, the rather for thoſe many wounds which the ſtronger young mans arme giues him in the braine, whereas the *ſpirituall wiſedome* of the *young man* increaſeth dayly. Thus then we interpret theſe words of the Prophet, *The heart of man is deceitfull, euen the whole heart of the wicked*; becauſe it is wholly *fleſh*, and part of the heart of the godly, namely, the vnregenerate and fleſhly part. The heart of the wicked is deceitfull with a full, ſtrong, and raigning deceitfulneſſe, the deceitfulneſſe that is in the heart of the godly is weaker, as being diſcerned of them, and ſtrouen againſt by them. The heart of the wicked ſhewes it deceitfulneſſe in the *whole courſe of their lines.* The godly only in *ſome particular actions.* As it ſaid of *Dauid*, *hee*

Pſal. 32. 2.

was

was vpright in all things, ſaue onely in the matter of Vriah. The generall current of his life was free from deceitfulneſſe, though not the particular action; Contrarily, the heart of the wicked may be vpright in *ſome particular actions*, as *Abimelechs* in the taking of *Sarah*; *I know* (ſaith God) *thou haſt done this in the vprightneſſe of thy heart*: yet not in the maine of their liues. This is proper onely to the godly, that they are *vpright in their way*, that is the conſtant tenor of their conuerſation. Now this deceitfulneſſe here giuen to the heart, is ſet forth; Firſt, by the *greatnes of it: aboue all things.* Secondly, by the *cauſe of it, and euill.* Thirdly, *by the vnſearchableneſſe of it*, ſuch that none can know it, figured with an interrogation, *who can know it?* that is, none of himſelfe, by his owne mother wit, without an higher and clearer light.

Gen. 20.6.

Pſal. 19.2.

To begin firſt with the *deceitfulneſſe* of the heart, and then to come to the illuſtrations of it afterward; It may be asked, for the better vnderſtanding thereof: How comes this deceitfulneſſe into the heart? Is not the heart Gods creature? and did hee not make it ſimple, plaine, and true? Whence then this fraud? Lord, thou ſowedſt in this field of mans heart the good corne of faith, truth, ſinceritie: whence then theſe Tares? *Salomon* tells vs, *Eccleſ.* 7.31. *God made man righteous: but they haue ſought out many inuentions:* For howſoeuer theſe *inuentions* and deceits (as *Moſes* ſheweth, *Gen.* 3.) were firſt forged in the Diuels braine, and came out of his ſhop, yet becauſe they were ſo readily apprehended, and as it were bought vp ſo faſt by our firſt parents,

The origin all of the hearts deceitfulneſſe.

rents, therefore *Salomon* aſcribes them to man. So that howſoeuer here alſo the queſtion concerning theſe *Tares*, yea *Thiſtles* of treachery, and perfidiouſneſſe in our hearts, may be truely anſwered with that in the Goſpel: *The enuious man hath ſowne them*; yet withall it may iuſtly be ſaid, becauſe the ground did ſo open her mouth for them, that the field it ſelfe did bring them forth. If at the firſt, when as this field was as the pleaſant *Eden* of God; how much more now, when hauing the *ſalt* as it were of Gods curſe ſowne vpon it, it is become as a barren wilderneſſe? If *Adam* and *Eue* might be charged as the firſt fathers and founders of thoſe deceitfull inuentions ſuggeſted by Sathan, becauſe of their *readie*, how much more wee, becauſe of our *greedy* apprehenſion of them, whereby we drinke them in *as the fiſh doth water?* If they for *willing conſenting to*, how much more wee, for *wilfull conſpiring with the* diuell? So that whatſoeuer the Scriptures ſhall tell vs concerning the Tempters wiles, we may ſafely draw it hither, and apply it to our ſelues, partners and practizers with Sathan in his ſtratagems againſt ours owne ſoules.

Iob. 15. 16.

The difficulty of finding out this deceitfulneſſe.

Wee ſee then the rocke, whereout this deceitfulneſſe was hewen: A pigge it is of our owne Sowe; a flower (weed rather) of our owne Garden. It remaineth, that more particularly, wee ſhould ſee what it is, wherein it conſiſts and ſhewes it ſelfe. A labour ſurely full of difficultie. For as the woman of *Samaria* ſaid of her Well to *Chriſt*, *The Well is deepe, and thou haſt no pitcher*, the ſame may we ſay to our ſelues of this pit, this puddle, this den, this

Iohn 4.

dun

dungeon; It is very both darke and deepe: Who can ſee it? who can ſound it? And alas, where are our buckets to empty it? Who hath not cauſe to complaine with Saint *Auſten*, *Iuſt cauſe haue I to bewaile that darkeneſſe, in which that power that is within me, is hid from me; ſo that my ſoule asking it ſelfe concerning it owne ſtrength, cannot ſafely beleeue it ſelfe, becauſe euen that which indeed is in vs, is kept ſecret from vs till experience manifeſt it.* O ye many blinde corners, the ſecret turnings and windings, the perplexe labyrinths, the cloſe lurking-holes that are here! who would thinke that within the compaſſe of ſo ſmall a piece of fleſh, there ſhould be roome enough to harbour ſuch ſwarmes of vaine and vile thoughts, deſires, and affections; and that farre more ſecretly from being eſpied by vs, than the largeſt and waſteſt Cities can doe any ſcouting naughty-packe? *Man is a great deepe, whoſe very haires are numbred before thee, O Lord: And yet eaſier it is to know the number of his haires, than of the motions and affections of his heart*, as excellently Saint *Auſten*. For, as in *Hercules Monſter*, ſtill freſh heads, one ſpringing vp after the cutting off of the other: and as in *Ezekiels Temple*, after the ſight of ſome abhominations, ſtill moe: ſo heere in this ſo infinite a receptacle of deceitfull thoughts, one deceit ſucceeding and preſſing hard at the heeles of another. *Many inuentions*, ſaid *Salomon*, ſpeaking of thoſe at the firſt in the heart onely of *Adam* and *Eue*: How then is the number (thinke we) increaſed ſince, there being none, whoſe braine or breaſt hath not caſt in his *Widdowes Mite*, at leaſt, into the common Treaſury? If this ſtinking

Confeſſ. lib. 10 cap. 13. *Sunt iſtæ plangendæ tenebræ, in quibus me latet facultas mea quæ in me eſt, vt animus meus de viribus ſuis ipſe ſe interrogans non facile ſibi credendum exiſtimet, quia & quod inceſt plerunque occultum eſt, niſi experientia manifeſtetur.*

Confeſſ. lib. 4. cap. 16. *Grande profundum eſt homo, cuius etiam capillos tu Domine numeratos habes. Et tamen capilli eius magis numirabiles ſunt, quàm affectus eius, & motus cordis.* Ezek. 8. 6. 13.

ing riuer, were ſo great where it firſt roſe, how then (thinke wee) hath it inlarged it ſelfe, being runne thus farre? No maruell then if the Prophet, as it were amazed to ſee ſuch *litters*, yea *legions* of deceitfull diuels, couching cloſe in this their ſtincking ſtie, cry out, as here we heare him, *The heart is deceitfull aboue all things, who can know it?* So *myſticall* are theſe hearts of ours; ſo deepe and abſtruſe are her myſteries of deceit. Why then will ſome ſay, doe you trouble your ſelfe in vaine? for if none can know this *myſterie of iniquitie*, how then can you know it? how can you make vs know it?

The meanes to know the hearts deceit. Iudg.14.18.

Ianſwer, though no man know it as of himſelfe, yet, *I the Lord know*; and if we *plow with his heifer*, we ſhall know the darkeſt Riddles. There is a myſterie of ſinnes (ſayes one) lying in the folds of our hearts, which we ſhall neuer ſee, vnleſſe the Spirit of God enter in, and giue vs light: For this *ſpirit ſearcheth the deepe things of God.* 1. *Cor.* 2. much more can it ſearch the deepeneſſe of Sathan, and of mans deceitfull heart. If then we conſult with the Lords Spirit, wee may learne of him what theſe deceits bee, ſo farre forth, as he hath reuealed them in his Word; which is a light whereby wee may ſee in this, euen more than *Ægiptian* darkeneſſe. Therefore our *Sauiour* counſelleth vs to take the benefit of this light, and not to let it ſtand vnder the bed; and that vpon this ground, *for there is nothing hid* [namely, in our hearts, though neuer ſo cloſely] *but it ſhall be opened*, namely, by the power of the Word, moſt plainely. And this *Paul* exemplifies in his *Ideot*, comming into the Church aſſemblies, and in hearing the word

Mar.4.21.22. interpreted.

1 Cor.14.

opened,

opened, ſeeing himſelfe and his owne heart opened, and the ſecrets thereof diſcouered: *Counſell* [vnderſtand it of craftie counſell] *is in the heart of man*; but *a man of vnderſtanding* (vnderſtand it ſpecially of ſpirituall vnderſtanding out of the Word) *will fetch it out*, ſaith *Salomon*. Here the *Holy Ghoſt* maketh the wiſdome of the Word to be a bucket, able to bring vp the filthy mire out of the deepeſt pits of deceitfull hearts. And if the wiſe man haue skill to let downe this bucket into other mens hearts, and draw it vp full againe, much more then into his owne. Though then naturally wee are all blinde, walking in the darke Cloyſters of our hearts, yet, if the Lord goe before vs with his torch: if he take vs, as once *Ezechiel*, into this corrupt temple (ſtable rather) and lead vs along by his Word and Spirit, we ſhall then clearely ſee the ſeuerall ranks and orders of the abhominable deceits therein: for in the word of God there are many wonders to be ſeene, as *Dauid* confeſſeth in that his prayer, *Open mine eyes, O Lord, that I may ſee wonders out of thy Law.* Among the which, this of our owne hearts *vnbowelled* and *anatomized*, is not the leaſt. Indeede, when our dead bodies are whole, we cannot ſee what is within: They will caſt forth an euill ſauour, and we may ſee ſome filthineſſe and deformitie in them, the which yet is but ſweetneſſe and beauty to that wee ſee, when the bodie is cut, opened, and intralls taken out. Surely, the noſes and eyes euen of ſome naturall men, haue diſcerned in mans heart vnopened, vnſauoury naſtineſſe, odious vglineſſe: But alas, all that was not enough to humble them, neither

Pſal. 116.

ther was it any thing to that they might haue seene in the heart broke vp by God, the onely skilfull anatomizer thereof; who as he seeth all things therein, lying naked as in an *Anatomy*, as the Apostle speaketh, *Hebr.* 4.13. so also he hath layd it open in his word vnto vs; as in the verse before the same Apostle sheweth, *The word of God is lively, sharper than the two-edged sword, a discerner of the thoughts to & secret intents of the heart, neither is there any creature which is not manifest in it sight*; namely, of the word before spoken of: for so I thinke, without any violence offered to the words, may the Text bee interpreted: And the word [*creature*] I take for the creature of the heart, namely, the thoughts and intents thereof before mentioned. That the sense should be this; The word discerneth the thoughts of our hart; not some, but all: Nothing is there, that the heart forgeth, frameth, and, as it were, createth within it selfe, which this word taketh not notice of. But of this let the learned iudge.

Heb. 4.13. interpreted.

Well then, since the word is that *light which shineth in this darke*, hauing it with vs, venter we to descend downe into this deepe dungeon, and to launch out into this vast *Ocean*, hauing this plummet to sound the bottome thereof. *They that goe downe into the deeps* (saith the Prophet) *they see the workes and wonders of the Lord*: But they that goe downe into this *deepe* are not now like to see any thing, but the *deepenesse of Sathan*, the workes and wonders of the Diuell, the *Leuiathan* that sporteth himselfe in these waters, or rather a *Neptune* triumphing here as in his kingdome. Which sight though happily

2. Pet. 1.19. interpreted.

Psal 107.23.

Psal. 104.26.

happily not ſo *pleaſing*, yet *profitable* it will bee, for to ſhame and humble vs: for here, in the word are thoſe cleare waters, which if we trouble them not with the mudde of our owne affections, like the Elephant; clearely we may ſee our owne deformitie. Here is a *glaſſe*, wherein we may behold the faces of our heatrs, and eſpie euen the ſmalleſt *wrinkle* of deceit whatſoeuer. And that not ſo, as our naturall faces in common glaſſes, where we forget, as ſoone as our eye is out of the glaſſe, what was the faſhion of our face; but ſo, that ſtill the ſight ſeene ſhall ſticke by vs, preſenting it ſelfe to the eye of our vnderſtanding. When ſome cunning deceitfull thiefe hath ſtollen ought from thee, thou runneſt preſently to the cunning wizard, a worſe thiefe, a worſe deceiuer, to ſee in his deceiuable Glaſſe, I know not what phanſie, the theife it ſhould be, that hath robbed thee. Loe thy heart, the moſt crafty and cooſening thiefe that can be, hath robbed thee, and doth daily filch from thee thy richeſt treaſure: And canſt thou in thy little loſſe run to the Diuels lying glaſſe, to finde out a litle thiefe, and wilt thou not in thy greater loſſe come to Gods true glaſſe, to finde out the great Thiefe? If thou thinkeſt there is no ſuch thiefe that ſteales ought from thee, doe but come hither to this Glaſſe, and thou ſhalt ſee him, and all the trickes and myſteries of his cony-catching trade.

Iames 1.

Come I ſay, and ſee him acting of them.

Iohn 1.

* * *

CHAP.

Chap. II.

Of the deceitfulneſſe of the heart in regard of others.

TAking then the anatomizing knife of the Word, and ripping vp the belly of this Monſter, I finde ſuch an infinite number of the veines of deceitfulneſſe, and thoſe ſo knotty, and intricately infolded together, that hard it is diſtinctly and clearely to ſhew them all. Neuertheles, God aſſiſting, we ſhall doe our beſt endeauour. I thinke therefore that all the deceitfulnes of the heart diſcouered to vs in the word may bee reduced to theſe two heads: Firſt, the deceitfulnes whereby wee deceiue *others* onely; Secondly, that whereby alſo we deceiue *our ſelues*.

Deceit of heart two-fold.

1. Deceiuing others onely. And it is two-fold.

1. Diſſimulation.

The former is not that which here the Prophet ſo much aymeth at: And therefore wee will not ſo much inſiſt vpon it. It ſheweth it ſelfe ſpecially in two things: in *Diſſimulation* and *Simulation*, in diſſembling and concealing that which indeede is, and in fayning and counterfeiting that which indeede is not. *Diſſimulation* is either of *euill* or *good*. The diſſembling of *euill* is threefold: Of euill *to be done*, or *in doing*: Secondly, *from being done*: Thirdly, *already done*.

1. Of Euill.

1. To be done.

The hearts deceitfulnes in hiding that euill which ſhe purpoſeth to doe, or is in doing, is to make faire euen of the quite contrary. And therefore in her witty wickednes, ſhee inuenteth ſome colourable

colourable pretence to ſhadow her malice and miſchiefe. When *Herod* intended *worſhip* to *worry* Chriſt, he pretended yet *religiouſly* to *worſhip* him. *Simeon* and *Leui* cloked their purpoſed maſſacre of the Sichemites, with the conſcience of circumciſion: *Abſolom* his Treaſon, with the Religion of his vow: *Ioab* his perfidiouſneſſe to *Abner* and *Amaſa* with friendly words, and ſyren-like ſalutations: *Iſmael* his murtherours minde toward thoſe eightie men, with his *Crocodile teares*: *Iudas* his couetouſneſſe, with a ſhew of a liberall and mercifull affection towards the poore: and the *Iewes* their *enmie* againſt *Chriſt*, with their *dutie* to *Cæſar*. Thinke ye that the *Iewes* cared for *Cæſar*? No, none ſo impatient of his yoke as they: But they had murtherous hearts, thirſting for our Lords bloud; that was the true cauſe; and the cauſe of their malicious heart their *euill eye* that could not indure the glorious brightneſſe of his grace; but if they ſhould haue alledged that, all the world would haue cryed ſhame on them: therefore to hide the odiouſneſſe of their fact, they ſet on it the faire maske of loyalty to *Cæſar*. Thus alwayes in the perſecutious of *Ioſeph*, his *coate* ſhall bee brought forth, as it was once by his enuious Brethren, that ſold him; by his whoriſh Miſtreſſe, that ſlandered him. Some one ſpecious and plauſible pretence or other ſhall be deuiſed by the wicked, to ſaue their credit in the World. So like rowers in the boate, whileſt in their *pretence* they looke one way, in their *intent* they go the cleane contrary. This tricke of deceitfulneſſe the heart hath learned of that arch-maſter of deceits,

Ier. 41. 6.

Ioſephs coate. Gen. 37. 32. & 39. 16.

ceits, the Diuell: Who sometimes will needs become a Preacher of the truth, as when he said, *These are the seruants of the most high God, &c. Iesus of Nazaret, I know who thou art, euen the holy one of God:* but yet he then plotteth mischiefe, thinking by one truth, to conuey and wind into our mindes an hundred lies. Thus truth is made to vsher falshood: for euen in those his sugred glozing words, wherein he preacheth Christ the Sauiour of the world, it is easie to spie out *warre in his heart:* for it is to be marked, how he calleth him Iesus of *Nazaret*, thereby to nourish the error of the multitude, that thought he was borne there, and so not the *Messiah*, whose birth they all knew ought to bee at *Bethlem. Iesus* then, and the *holy one of God*, are *butter* and *oyle*, as was afterward, *Good master thou regardest no mans person*; but *Iesus* of *Nazaret*, that is a *sword*, as was afterward, *Is it lawfull to giue tribute?* And so that which *Salomon* speaketh of the flatterer, that *hee spreadeth a net before his brothers feete*, is true in those flattering speeches. The Diuell sometimes giueth the truth: indeede hee doth but set a snare to catch the truth in. As *Saul*, a good Scholler in his Schoole, did for *Dauid*, in giuing him *Michol* to wife: *I will giue him her*, saith he, *that she may be a snare vnto him, and that the hand of the Philistims may be vpon him.* Heere is a goodly show of speciall fauour and good-will, euen such as *simple Dauid* was in a manner rauished with it, to thinke that his meannesse should be honoured with so great a marriage: But it is but a baite, couering the hooke, hony-poyson. These of all other are the most secret deceits, which are thus mantled

Marke 1.24.

Beza in *hunc locum.*

Iohn 7.

Psalm.55.

Prou.29.5.

1.Sam.18.21.

and

and masked with the diſguiſed pretences of ſpeciall loue and kindneſſe. And therefore *Salomon* not ignorant hereof, when he commends *bountie* and munificence in a Prince, hee aſſociates *truth* thereto. *Bounty and truth doe guard the King*, that is to ſay, a true (not a treacherous) bounty: for there is a falſe and lying bounty, deceiuing thoſe on whom it is beſtowed. And as in the prouerbe, there are *giftleſſe gifts*: ſuch as was that of *Saul* to *Dauid*; Bread in one hand, a ſtone in the other. Infinite were it to ſpeake all that might be ſpoken here: It is ſo common a practiſe in the world, yea, and it is counted *wiſdome for men thus to vaile their intents with pretences, their meaning with their words, that the truth may be thought falſe, and falſhood true.* When they meane to *ſtrike* the head with one hand, they will firſt *ſtroke* it with the other; or, as he ſayes, *with one hand they will claw on the head, with the other ſmite on the cheeke.* The tale-bearer when he comes to ſet his brothers good name at ſale, how cunningly, how artificially will hee traduce? meaning to *bite* his brother, he will firſt *kiſſe* him. But well did *Salomon* preſer a *friends wounds* before ſuch *kiſſes*: for theſe kiſſes are *Iudas* kiſſes: They wound *mortally*; the other *medicinally*. Therefore excellently doth *Salomon* character him, *The words of the whiſperer* (as *Tremelius* reads it) *are like to the words of thoſe that are often knocked: but they goe downe into the bowels of the belly.* So deepely doe they pierce: When he begins firſt to open his packe, hee will fetch a deepe ſigh, profeſſing that becauſe of his great loue to the party, he is very ſorry for him; and ſo at length with a ſad countenance

Nullæ occultiores inſidiæ, quàm hæ quæ latent in ſimulatione officij aut in aliquo neceſſitudinis nomine. Tul. *de amic.* Prou. 20. 18. explained. Δῶρα ἀδώρα.

Sapientia huius mundi eſt, cor machinationibus tegere, ſenſum verbis velare, quæ falſa ſunt vera oſtendere, quæ vera ſunt falſa demonſtrare. Gre. ὥσπερ ἂν τις ἐνδοιάσειε πρὸς τὴν κατὰ τῶν χειρῶν καλαφήσεως τὸν δὲ πρόσω τῇ κεφαλῇ. Gre. *ad* Euſeb. Pro. 18. 8. cleared.

countenance, with eyes caſt downe, with a ſlow and lamenting voyce, as though the offence of his brother were to him as a blow with a cudgell, out comes the ſlander: Loe, a cunning cranke of deepe and diuelliſh deceitfulnes, ſo to diſguiſe *murthering malice*, that it ſhall be taken euen for *motherly mercy*, to lament & cry, as if himſelfe were beaten, whileſt hee with the ſcourge of his viperous tongue vnmercifully laſheth others.

Vehementer doleo, quia vehementer diligo. Atq; ſic cum meſto vultu oculis demiſſis, cum quadam tarditate, & vocis plangitis, procedit maledictio. Bernard

So alſo vnder the colour of *zeale* and hatred againſt ſin, doe ſome couer their hatred againſt mens perſons, in their bitter cenſuring of them: And others vnder the colour of *giuing thankes* vnto God, hide their vaine oſtentation of their owne vertues, as that *Phariſee*, that ſaid; *Lord, I thanke thee, I am not as this Publicane.* But as *Chryſoſtome* ſayes, *this would not ſerue his turne: for it is no thankſ-giuing to vpbraid others faults, and boaſtingly to inſult ouer thoſe that haue done amiſſe.*

Luke 18.

Sed ne hoc quidem profectò ſufficitei, non enim gratiarum actio eſt aliis exprobrare delicta, ſuper eos qui pacaue runt iactanter " inſurgere.

But heere wee ſhould doe the Church of *Rome* iniurie to leaue her out, who indeede carrieth away the bell from all others in this kind of deceitfull painting and colouring: vnder the name of Chriſts Spouſe playing the filthy Harlot; vnder the title of the Church, fighting againſt the Church; vnder the *colour* of Religion, taking away the *vigor* of it, and in a word, making the *ſhew of godlineſſe* to be onely a *cloake of wickedneſſe.* I would rather ſet out this in Maſter *Foxes* words, than in mine owne, he hath ſo liuely and in the right colours deſcribed, or rather deformed this monſter; thus writing of her

Eccleſiæ nomine armamini & contra Eccleſiam dimicatis.

Acts and Monument, Vol. 2 in the beginning of *Luthers* ſtory.

" As in doctrine, ſo in order of life, and deepe hypocriſie

"pocriſie was ſhe corrupted, doing all things vnder "pretences & diſſembled titles. Vnder the pretence "of *Peters* Chaire, they exerciſed a Maieſtie aboue "Emperors & Kings: vnder the viſor of their vowed "chaſtity raigned adultery: vnder the cloake of pro- "feſſed pouerty, they poſſeſſed the goods of the tem- "poralty: vnder the title of being dead to the world, "they not only raigned in the world, but alſo ruled "the world: vnder the colour of the keies of Heauen "to hang vnder their girdle, they brought all the e- "ſtates of the world vnder their girdle, & crept, not "only into the purſes of men, but alſo into their con- "ſciences: they heard their confeſſions, they knew "their ſecrets, they diſpenſed as they were diſpoſed, "and looſed what them liſted. And ſo much for the first deceitfull diſſimulation of euill to be done.

The ſecond, from being done.

The ſecond is, when the euill which we are ready to doe, is yet, by a ſubtile kinde of violence, kept in, ſo that it comes not forth into the outward act. Thus many there are, that politiquely, by a ſmooth and cloſe carriage, ſmoothe, and preſſe in many of their vices which if they ſhould breake forth, might hinder them in their deſignes or deſires. And example wee haue in *Haman*; who, though inwardly he ſwelled with malice againſt *Mordecaie*, becauſe of his ſtiffe knee and ſtout heart; yet as the Scripture ſayes, *he reſrayned himſelfe*; he brake not forth into any diſtemper of words but craftily concealed and confined his anger within the bounds of his owne boſome, leaſt otherwiſe the ſucceſſe of his bloudy plot, already aſſented to by the King, might haue beene hindred; when as by this meanes, the groſſe

Eſter 5. 10.

abuſe of the King in his falſe ſuggeſtions againſt the Iewes, and faigned pretences of the publike good, would ſoone haue come to light, and that the true cauſe was but a matter of priuate ſpleene againſt *Mordecai*. Thus many, whileſt they are in petition of ſome office, or in expectation of ſome profit or preferment, how witty how wily are they in the diſſembling of their greedy, griping, cruell, ambitious, auaritious, and other vitious diſpoſitions, which might make any rub in their way? There are not ſo many, nor ſo cunning deuices for the hiding of *naturall infirmities* of the body (as the crookedneſſe of the legges, or backe, want of a tooth, or an eye, or ſuch like) as in ſuch caſes the deceitfull heart will finde out for the hiding of the *vnnaturall deformities* of the ſoule. But let once their deſires be granted, then they ſhew themſelues; then the waters before ſtopt and dammed vp, runne ouer, and rage furiouſly. Hence it was that the Prophet well acquainted with the craft of theſe foxes, prayes; *Let not the wicked haue his deſire, O Lord, performe not his thought, leſt he be proud.* Why, was he not proude before? Yes, in his very wiſhes he was proud, but then pride was locked vp, and impriſoned; now his deſire being ſatisfied, it would walke abroad and play reakes: The meaning then of the Prophet is, that the wicked, that before the obtainement of his purpoſe was proud inwardly, but yet in policie repreſſed it, would now bee proud outwardly, and open the flood-gates, that the current might runne amaine. And ſurely ſo it is oftentimes, that as *Saul* hid himſelfe in the ſtuffe, when he was to

Maxima pars hominum hunc morem habet: Quod ſibi voluit, dum id impetrant boni ſunt: ſed id vbi penes ſe habent ex bonis peſſimi & fraudulentiſſimi ſunt. Plaut.

Pſal. 140. inliphtened.

Pride a priſoner, and Pride a free man.

to be choſen King; ſo the wicked in the like caſes, when they looke, either by election, or other means, to get this or that, very cloſely hide, though not with *Saul*, themſelues, yet their filthy ſtuffe and baggage within? And that with no leſſe ſubtill ſleights, then once *Rachel* hid the Idolls, *Rahab* the Spies: They will make euen thoſe that do more narrowly marke them, beleeue, that they haue diſcarded, and ſent away packing thoſe corruptions, which yet lye ſecretly harboured in the cloſets of their hearts. As *Rahab* bore the *Ierichuntines* in hand, the Iſraelites were gone away, when as they lay hid vnder the ſtalkes of Flaxe, vpon the roofe of the houſe: Such *ſtalkes of Flaxe*, ſuch *cloakes of ſhame*, as the Apoſtle ſpeaketh, as it were the torne ragges, and worne ſhooes of thoſe guilefull *Gibeonites*, haue al ſuch that walke craftily, to hide their filthineſſe from the eyes of the world. In which regard the Scripture very fitly hath called them *generation of Vipers*; for as the Viper hath his teeth buried in his gummes, ſo that one would thinke it were a harmeleſſe beaſt, and could not bite; ſo alſo haue theſe deceitfull hypocrites their ſecret corners and conueyances, wherin they ſo cunningly couch their wickedneſſe, that one would take them, of all others, to be the moſt innocent. To this appertaineth that ſimilitude of our Sauiour, *Luke* 11.44. *Woe be to you Scribes and Phariſes, hypocrites, for yee are as graues which appeare not, and the men that walke ouer them perceiue not.* As the deepe graue hides the ſtinking carkaſe, and keepes in the ſtench from offending any mans ſmell, that men walke ouer them, and yet neuer perceiue the

τὰ Κρυπτὰ τῆς αἰσχύνης 2.Cor.4.2.

Ioſhua.9.4.

Matth.3.7. *Plin.li.11.c.37.*

Luke.11.44. opened.

euill ſauour that is within: ſo the deepe and diſſembling hart of man is a cunning digger of ſuch graues, nay, it ſelfe, as it were, is a graue, wherein their rottenneſſe and corruption lies ſo cloſely couered, that hardly the ſharpeſt noſes of ſuch as conuerſe with them ſhall bee able to ſmell them out. So powerfull is *policie* in the wicked to reſtraine their corruption from ſcandalous eruption; more by farr, ſometimes, than is *grace* in ſome that are truely religious. For, looke how *Iſaack* made ſhew of ſtrangeneſſe with *Rebecca* his wife, when the knowledge of that neereneſſe might haue hazarded his life: ſo doe euill men counterfeit a kind of ſtrangeneſſe, euen with their beſt beloued ſinnes, where open familiaritie might be dangerous: But as *Iſaack* was at length diſcouered, when *Abimelech* ſaw him ſporting with her: ſo theſe cloſe companions, let them be heeded continually, but with ſomething more attentiue an eye, and it will be hard but ſometime or other we ſhall take them napping, and (as beggars fayning lameneſſe without their crutches, without their veiles,) euen very familiarly ſporting themſelues with thoſe ſins, by the crafty forbearance whereof they formerly deceiued vs.

The third, already done.

The third *deceit* in *diſſimulation* is, to diſſemble and conceale euill already done. The ſtrumpet, when ſhe hath eaten *ſtollen bread*, yet ſhe hath ſuch a *dexteritie* in the wiping of her lippes, that not the leaſt crumme ſhall hang on to bewray her, nor the leaſt ſigne of her wantonneſſe ſhall appeare: And therefore boldly ſhe ſaies, *I haue done no wickednesse*. And this ſhee carries ſo cloſely from the eye of the world

Pro. 30. 19. 20. vnfolded.

that

that *Salomon* ſhewes it to be as hard to find it out, as thoſe things which are hardeſt; namely, as *the way of an Eagle in the ayre*, not to be ſeene after once flowne away; *the way of a Serpent on a ſtone*, gliding away without leauing any impreſſion of her body behinde, and afterward creeping into ſome hole of the earth; *the way of a Ship in the Sea*, ſwiftly carried away with the windes; and laſtly, *as the way of a man with a maide*, that is a cloſe & a chaſte virgin, that is kept cloſe from the acceſſe of ſtrangers. Looke how hard it is for a man iudged vnworthy, to get an honeſt modeſt virgin, kept cloſe in her parents houſe (which is made no leſſe difficult then to get a flying Eagle) ſo hard it is to diſcouer a whore, to conuince her of her wickedneſſe. *Thus is the way of an adultreſſe*, that is, as hard to finde out any of the foure fore-mentioned things. Her deceitfull heart is ſo fruitfull a hatcher of ſhifts and euaſions. And this is naturall to all the Sonnes of *Adam*, after the example of their Father, when they haue done euill, preſently to runne into the thickets to ſeeke out couerlets to hide there nakedneſſe. Sometimes by groſſe and palpable lying, otherwhiles by the neater and finer kinde of lying; I meane that *ſophiſticall Ieſuiticall equiuocation*: a tricke the Diuell their maſter hath taught them by his owne example; but ſo much the worſe in them than in him, for that hee equiuocated to hide his *ignorance* of that which he could not reueale: theſe equiuocate to hide their *knowledge* of that they can and ought to reueale: for being ſometimes poſed with ſome queſtions concerning future euents, and not knowing well what

Piſcator *in Mat.* 1. & Muffet *in hunc locum.*

The Diuels equiuocation not ſo bad as the Ieſuites.

to anſwere, and yet not willing to loſe his credit with his blinde worſhippers, either by ſilence or plaine ſpeech, he ſhaped his anſweres in ſuch an ambiguous houering manner, that, which way ſoeuer the euent ſhould fall out, it could not fall out amiſſe to his anſwer; becauſe being vpheld with this prop of Equiuocation, it would ſtand true euen in contrary euents. Thus when in his Prophets he was demaunded by *Ahab* concerning his going to warre againſt *Ramoth Gilead*, and the ſucceſſe thereof, hee anſwered, *Goe, the Lord will deliuer it into the hands of the King*: Yea, but of what King, thou lying equiuocating Spirit? whether into the hands of the *aduerſary* King to be ſubdued, or of it *owne* King to be reſcued and deliuered? This he determines not, but ſpeaketh ſuſpenſely and vncertainely, to gull *Ahab*, and make him runne head-long vpon his owne deſtruction. And yet here once againe, marke how the Diuels equiuocating is not all-out ſo bad as the Ieſuites: for hee confeſſeth his equiuocating to bee plaine lying; *I will goe* ſaith he, *and be a lying ſpirit in the mouthes of the Prophets.* Hee was onely an equiuocating ſpirit in their mouthes: for the words in ſome ſenſe, and as the Diuell might interpret them, might bee true, and yet he grants that his wordes, though neuer ſo qualified with equiuocating quirkes, were no better then lyes. But the Ieſuites, not hauing ſo much as the Diuels ingenuity in them, ſtick not to iuſtifie their equiuocations as iuſt and lawfull. The wicked deceitfulneſſe whereof the Diuels practiſe, euen of it ſelfe alone, without his confeſſion, is ſufficient to diſcouer: for (beſides the

1 Kings 22.6. opened.

The Diuell confeſſeth Equiuocation to be lying, which is more then Ieſuites will doe.

the example already mentioned, and his daily practise in his crooked Oracles among the heathen:) Thus dealt he at the first with our first Parents, telling them, that by eating the forbidden fruit, *their eyes should bee opened, and they should bee as Gods, knowing good and euill.* Now the knowledge of euill is two-fold: 1. A *pure* and *simple* knowledge of it, *in it selfe.* 2. A *feeling* and *experimentall* knowledge of it in our selues. The Diuell indeed meant onely this latter, possessing, yet the mindes of *Adam* and *Eue* with an apprehension, and expectation, of the former. Now if the Diuel should haue been challenged for deceiuing, had not his defence beene ready with this shield of equiuocation; might he not haue said euen that which *Moses*, hauing reference to this his speach speaketh, *vers.7.* why? are not my words true? are not your eyes now opened to see your errour, which before you saw not? doe not you know your selues to bee naked, and so haue not you that knowledge of euill, which I promised, euen a knowledge arising out of your owne experience? and yet for all this, *Paul* for this fact cals him a cosener, and our Sauiour a murtherous lyer. This wont of his hee kept with Christ himselfe; when shewing him onely the shadowes and imaginary representations of things, hee saide, *All these will I giue thee.* A great catch sure; euen iust nothing. Thus also played he with *Saul*, taking vpon him to fore-tell future euents in the hands of God, *To morrow thou and thy sonnes shall be with me*, that is, shall dye. How came the diuell to be of Gods counsell, that he can so certainly determine the end of any mans dayes, which

Genesis.3.5. illustrated.

2 Cor.11.3. Ioh.8.44.

Matth.4.9

1.Sam.28.19. interpreted.

are numbred with God? no, hee doth not define it certainely, but ſpeakes darkely and deceitfully: for [*to morrow*] doth not onely ſignifie the *day immediately following*; but alſo, *the time to come indefinitely*, and at large; as in that of our Sauiour, *Care not for to morrow*, and in that of God, *When thy ſonne ſhall aske thee to morrow, What is this?* that is, hereafter, in the time to come; and in that of the *Poet*, *Seeke not what ſhall be to morrow*, and *I care onely for to day: who knowes to morrow?* Now indeede *Saul* did not dye the next day after this conference, as will appeare to the more diligent peruſer of the whole context of that Hiſtory: yet *Sathan* ſeeing ſome likelyhoods of it, ventured ſo to ſpeak, as if the next day he ſhold haue dyed; but with all, becauſe he was not ſure of it, he ſo tempred his ſpeech with the ambiguitie of the word, *to morrow*, that his credit might be ſaued, though *Saul* had not dyed till a yeere after. Thus we ſee how the Diuel, as he is the *Father of lyes* in generall, ſo alſo of this more handſome and cleanly manner of lying, where with the deceitfull heart of man vſeth to diſſemble, and hide it ſhame. Not but that it aboundeth with varietie of diuers other ſuch like knacks and deuiſes. For we ſee how *Dauid* could goe about to cloke his adultery: firſt, by ſending for *Vriah* home, and then commanding him to goe to his wife: ſecondly, when this tooke not, by making him drunk, thinking wine would perſwade him better then words: thirdly, when neither this would fadge, by murthering of him, and marrying of his wife. But of all others fetches, none to this of the *artificiall lye*, diſguiſed by *equiuocation*: all other lyes are

The word (*to morrow*) how taken. Mat. 6. 34. Exod. 13. 14. *Quid ſit futurum cras, fuge quærere* Hor. Τὸ σήμερον μοι μέλει, τὸ ἄυριον τίς οἶδε; Anacr.

Ioh. 8. 44.

are the Diuels brats, *Iohn* 8. 44. but this is his firſt borne; and this is moſt in requeſt with his Scholers at this day, and therefore we haue the longer inſiſted vpon it. And ſo much for diſſimulation of euill.

2. Of good.

Diſſembling of *good* is, when wee conceale and ſmoother that grace and conſcience which is in vs, being in ſuch places and companies, where ſuch thinges may bee preiudiciall vnto vs. Thus many Proteſtants, being in places of Idolatrie, honour the Maſſe with their preſence. Thus many of the conuerted *Corinthians*, ouer-taken with the *humane temptation*, as *Paul* termeth it, that is, a temptation ariſing from humane frailty; too much fearing men, gratified their Idolatrous acquaintance with their preſence at the Idols feaſts. And ſo by an outward ſhew of Idolarrie, they did hide that inward hatred of Idolatry that the Lord had wrought in them. Thus alſo did *Peter* himſelfe, ouer-come with the ſame temptation, *Iudaize* in the preſence of the Iewes, conforming himſelfe to their Ceremonies, contrary to his owne, both knowledge, *Acts*, 10. 15. 28. and former practiſe. *Gal.* 2. 12. And thus ſome profeſſors being in the company of the prophane, will not ſticke to game, to guſſe, and ſweare with them: euery way ſo carrying themſelues, that they ſeeme to care for nothing more in ſuch companies, then that their language may not bewray them to be *Galilæans*, or their countenance to be ſuch as thoſe which are going vp to *Ieruſalem*. O my brother, what a ſhame is this for thee, to be aſhamed of that which is thy Crowne, thy glory? How vnworthy

1. Cor. 10. 13. interpreted, ἀνθρώπινος πειρασμός.

Gal. 2.

Mar. 16.
Luke 9.

thy art thou of the grace of God, who offereſt it, and ſo God himſelfe ſo vile an indignitie? If it be a ſhame among men for a childe, though neuer ſo much aduanced aboue his poore father, to bee aſhamed of him in regard of his meannes, what then for vs to be aſhamed of our heauenly Father, ſo full of glory and maieſtie? If it were a ſhame for *Dauid* to play the naturall foole, much more for a Chriſtian to play the prophane foole, to make ſhew of wickednes. Surely yet of the two deceits, this is farre the worſe, to make men beleeue wee are not religious when wee are, then contrarily. True indeede; *The lip of excellencie doth not become a foole*: it is naught when wicked men will be vſing gracious ſpeech, to ſeeme religious: *but much leſſe doth lying beſeeme a worthy man*: It is farre worſe when good men will vſe the faſhion of the wicked. For in the diſſembling of vice, and fayning of godlines, though we doe hurt to our ſelues, yet we may doe good to others by our example; cauſing them to doe that in truth, which our ſelues doe onely in hypocriſie. As oftentimes ſtage-plaiers, by fained mourning, wring forth true teares out of the ſpectators eyes. But in the diſſembling of our grace, and making ſemblance of wickednes, as we hurt our owne, ſo alſo the ſoules of many others, fleſhing and hardning themſelues in ſinne, by our example.

Diſſimulation of euill is not ſo bad as diſſimulation of good. Prou 17.7.

Nullus poteſt ſimulare ſe malũ quia ver opera bona nullus ſimulat ſe malũ, ſi autem opera mala faciat, malus eſt. Tho. 2. a. 5. e. qu. 3. art. 1.

But heere, happily, ſome will ſay, that it is impoſſible for any to faine himſelfe to be wicked; foraſmuch as none can counterfeit wickednes by doing that which is good: and hee that doth that which is euill, is no counterfeit, but a wicked man indeed.

Anſw.

Anſw. 1. The are many indifferent actions in themſelues, which yet haue an appearance of euill, by the doing wherof a man may faine wickednesſe. 1. Theſ. 5, 22.

2. In many euill actions there is a two-fold euill. Firſt, the euill it ſelfe that is done: Secondly, the euill that is ſignified by that which is done. As in *Ioſephs* ſwearing by the life of *Pharaoh*, in *Peters* Iudaizing, in *Iehoſhaphats* ioyning with *Ahab* in affinitie, and ſociety of warre: beſides the euill of the actions themſelues, there is a further euill ſignified, namely, that *Ioſeph* is as prophane as the *Ægyptians*, *Iehoſhaphat* as idolatrous as *Ahab*, *Peter* as ſuperſtitious as any of the Iewes. Now, howſoeuer they that doe euill are indeede euill in regard of the firſt kinde of euill, yet not in regard of the ſecond. When a profeſſor weares long hayre, he doth euill, but yet hee is not euill in that kinde of wickednesſe, which this action ſeemes to import. For to weare long haire is commonly a badge of a royſter, or ruffian, yet the profeſſor is not ſuch a one indeede. And therefore he makes ſhew of that euill to be in him, which indeed is not. For, as a man may be-lye himſelfe in words, as hee that told *Dauid* hee had ſlaine *Saul*, when indeed hee had not; ſo alſo in his deedes, which alſo haue their language. And this is, when wee doe ſome leſſer euill, that carries with it a foule note, and ſhrewd ſuſpition of a greater euill, of the which yet we are innocent. If *Ioſeph* with his mouth ſhould haue ſaid, I care for the true God as little as the *Ægyptians*, who ſeeth not but that he ſhould haue fained that wickednesſe to bee in himſelfe, which in truth was not? Now, by ſwearing by *Pharaohs* 2. Sam. 1.

raohs life, in effect he ſaid as much.

2. Simulation. Theſe be the deceits of *Diſsimulation:* The deceit of *Simulation* is ſpecially that, whereby men make ſhew of that grace and godlineſſe which either they haue not at all, or elſe not in that meaſure they make ſhew of, being ſpecially ſwayed with the ſiniſter reſpects of gaine and glory. To make ſhew of more grace then indeede is, may be incident to the godly: but to make ſhew of grace when there is not any at all, no not ſo much as the leaſt liking of it, this is peculiar to the wicked. With whom that miſchieuous *Machiauilian* precept ſo much preuaileth; *That vertue it ſelfe ſhould not be ſought after, but only the appearance, becauſe the credit is a helpe, the vſe a cumber.* Wherefore as *Iacob* to get *Iſacks* bleſſing put on *Eſaus* cloathes; ſo doe theſe hypocrites, to get the bleſſing and praiſe of men, in outward habite apparell themſelues like Chriſtians. And as *Iacob* thereby deceiued *Iſack*, ſo doe theſe oftentimes the moſt iudicious Chriſtians; like as the figge-tree with her leaues deceiued *Chriſt*, and as the empty boxes in Apothecaries ſhops, with their faire titles writted vpon them, deceiue the ignorant comers in. Though their hearts be baſe, and vile earthen pots, yet they muſt be ouer-laide with the ſiluer droſſe of glozing, and glorious wordes. Thus hypocrites ſpeake not *out of*, but *contrary to* the abundance of their hearts. When their lips, like good mens, ſcatter knowledge, their hearts at the ſame time, naughtineſſe. They know themſelues to haue *Lyons teeth*, & yet *womens haires* muſt on; to be *Wolues*, and yet *the ſheepes cloathing* muſt on;

Machiauils Maxime.

Pro. 1. 3.

Reuel. 9. 8.

on, to be *dragons*, and yet the *lambes hornes* muſt on, and that as once among the Iews many rude vnlettered and vnnurtured ruſtickes wore the rough garment of the Prophets, namely to *deceiue*. Some Painters haue had ſuch a gift in the liuely expreſſing of the formes of Birds and other Beaſts, that true Birds and liuing Beaſts haue beene deceiued in taking them for their mates. But the hypocrite puts downe the Painter: for by his glozing and gliſtering ſhewes, in all outward workes he doth ſo perfectly reſemble the true Chriſtian, that he deceiueth not, as the Painter, ſilly Birds, but reaſonable men; yea, learned and experienced Chriſtians. Whence it commeth to paſſe, that as the Horſe neighed at the picture of a Horſe, as if it had bin a true horſe, and as the Calfe in the Epigram, went to ſucke the teates of a painted Cowe; ſo euen ſometime the wiſeſt Chriſtians, alike deceiued with the counterfeits, embrace and entertaine them as their fellowes, thinking to ſucke ſome ſweetneſſe of grace out of them: for as the *Aigyptian* luglers outwardly repreſented *Moſes* miracles, and ſo deceiued *Pharaoh*: ſo doe hypocrites the pietie and zeale of Chriſtians, and thereby bleare the eyes of the godly. Nay, oftentimes, as falſe gold in gliſtering goes beyond true, and once their hyred mourners in lamentation, beyond the deceaſed parties owne friends; and fawning flatterers in outward complements of friendſhip, beyond true friends themſelues; ſo may hypocrites in outward workes ſeeme to carry it away from the ſoundeſt Chriſtians. Hypocriſie, though it be but the Ape of Chriſtianitie, and

Ezech. 13. 4.

Ælian.

Hypocrites outwardly may goe as farre (if not further) than the beſt Chriſtians, *Vt qui conducti in funere plorare dicunt & faciunt prope plura dolentibus exanimo.* Hor. *Adulatio quàm ſimilis eſt amicitiæ non imitatur tantùm illam, ſed vincit & præterit.* Senec. Ep. 45. *Ingenioſior eſt ad excogitandam ſimulatio veritate.* Plin.

and propoundeth it onely for outward imitation? yet here for all that, the *imitation* exceedeth in some points, the *simple*, the *picture*, the *patterne*. Is the true Christian *hot* in prayer? he will *sweat*: Is he *something more sorrowfull?* he will *weepe* and *blubber*. In preaching *cryes* he? he will roare. In hearing doth he but lift vp his *hand?* he will lift vp his *voyce*. Doth hee but *sigh softly?* he will *cry out amaine*. Doth he *runne?* he will *gallop*. Doth the true-hearted *Publicane* looke with his eyes on the ground? the hypocriticall *Iewes* will hang downe their heads like *Bullrushes*, when yet their hearts stand vpright enough. Doth *Timothie* weaken his constitution by abstinence? the *Pharisee* will neuer giue ouer till his complexion bee wholly withered and wanzed. Doth *Paul* correct his body with milder correction, as it were a blow on the cheeke? the *Iesuite* will *martyr* his sides with his seuerer discipline of *Scorpions*: Whither will not pride and vain-glory spur on the hypocrite? Gods glory carries the sincere Christian no further than to *Martyrdome*; there is the highest pitch of outward workes, performable by a Christian; and yet vaine glory driues the hypocrite thither also. As Saint *Austen* notably shewes, writing vpon those words of the *Psalmist*; *Thou knowest the secrets of the heart: that for thy sake we are slaine con-* "*tinually*. What meanes this (saith the learned Fa- "ther) he knowes the secrets of our hearts? what "be these secrets? Surely these, that for thy sake "wee are slaine all the day long. Thou and I may "see a man to be slaine; but why hee is slaine thou "canst not tell: This God knowes; it is hidden from

Luk. 18.

Esay 58.

Matth. 6. ἀφανίζουσι.

1. Cor. 9. 18. ὑποπιάζω τὸ σῶμα.

Hypocrites may suffer martyrdome.

Psal. 44 21. 22.

Quid est, nouit occulta? quæ occulta? &c.

"from vs, euen in the very Catholique Church: "Thinke yee there neuer were any Catholiques, or "that now there may not bee ſome, that would "ſuffer onely for the praiſe of men? If there were "not ſuch kinde of men, the Apoſtle would not "haue ſaid, Though I giue my body to be burned, "and haue not charity, I am nothing. There may be ſome therefore that may doe this, rather in the vanity of boaſting, than in the ſincerity of loue. So farre *Auſten*. Whereby it may eaſily apppeare how ſtrange are the feates and fainings of mans deceitfull heart. Iugglers deluſions are more eaſily eſpiable than theſe of a falſe and fayning heart. Hence it is that in Scripture hypocriſie is compared to *leauen*, which our *eyes* cannot diſtinguiſh from dowe by the *colour*; but onely our *palate* by the *taſt*. Our hands are more competent Iudges for theſe deceiuers, than our eares; which will ſoone be bewitched with their goodly, and glorious words. But let vs begin to handle them but a little, and preſently wee ſhall feele ſuch roughneſſe, ſuch a thornineſſe, that wee may truely ſay, *The voyce of Iacob; but the hands of Eſay.*

Potes enim videre mortificari hominem: quare mortificetur, neſcis: Deus hoc nouit. Res in occulto eſt, &c. qui cauſa humanæ gloriæ pateretur. Quihoc faceret iactatione magis quàm dilectione.

Luk. 12. 1.

And thus much briefly for the firſt branch of this doctrine of the hearts deceitfulneſſe. The vſe whereof is two-fold.

Vſe.

Firſt, to teach vs wiſedome and warineſſe in giuing entertainement in our hearts to others; that wee doe not preſently ſet open the doores to let in all. No, though they be ſuch as come commended vnto vs, with all the grace that outward ſhewes can lend them. Otherwiſe, if we be negligent herein as

I.

as once the Patriarkes by their readinesse to hospitalitie, in stead of men, receiued holy Angels; so we contrarily, by our readinesse to beleeue, making our hearts common Innes for euery one to lodge in, in steade of holy Angels, may quickly receiue the foule and filthie Fiends: for false prophets themselues, as *Christ* tels vs, come *in sheepes cloathing*, and so the Diuell himselfe *transfigured into an Angell of light*. How humbly did those captains present themselues before *Ieremy*, desiring his prayer, his counsel, and promising obedience? and yet they had resolued before hand what to doe, and did but dissemble in their hearts, in their so religious a shew of comming to the Propher. How easily may good *Ieremie* bee deceiued with such faire shewes? In the Apostles times did not the false Seducers, which serued not the Lord *Iesus*, but their owne bellies, yet with faire and flattering speech deceiue the hearts of the simple, and make marchandise of their soules? Did they not make great shewes of more than ordinary humility and mortification? or what austerity is there among the Papists, or what zeale in wooing and winning of Proselites, with which that of the Pharisees may not compare? Try wee then the Spirits before wee trust them: for though men may compose their faces and fashions to neuer so great shewes of pietie, yet for all that *seuen abominations* may lye couched in their deceitfull hearts: And therefore, when our Sauiour tells vs, that *by their fruits we shall know* false Prophets, hee meaneth not so much the fruits of their liues which in outward appearance, and in the iudgement of men, may be as good

Ierem. 42.

Rom. 16. 18. 2. Pet. 2. Colos. 2.

Matth 7. 16. interpreted.

good, as the true Prophets; (for they come in ſheepes cloathing) as of their doctrine. That wee muſt heede ſpecially, trying it by the word, and not bee carried away with the pompous oſtentation, either of their words or workes.

So alſo among our ſelues, we muſt not preſently reach forth the right hand of fellowſhip to euery one that beginneth to cry, Lord, Lord; but firſt we muſt weigh them in the ballance of the Sanctuary, to ſee whether they be currant metall or no. *Iehues* queſtion is fit for all good Chriſtians, to propound to ſuch as *Iehu* was, before they admit them into their ſociety, *Is thy heart vpright?* As Chriſt would not truſt ſome that ſeemed to truſt him, becauſe hee knew them well enough, ſo neither ſhould we, becauſe we doe not know them. See how ſcrupulous the Chriſtians were at firſt to receiue S. *Paul* into their company, which was not ſo much *dainty niceneſſe*, as *iuſt cautelouſneſſe*, whereto the deceitfulnes of mans heart doth neceſſarily vrge vs. It is not good indeed to wrong any man with *groundleſſe ſuſpitions*, ſo neither is it good to wrong our ſelues with *ouereaſie credulitie*. The ſame ſpirit that ſaith, *Charitie beleeueth all things*, ſaith alſo that a *foole beleeueth all things*: And *charitie* is no *foole*. As it is not *eaſily ſuſpitious*, ſo neither *lightly credulous*.

2 King. 10, 15.
Iohn 2.
Acts 9.
1. Cor. 13.

Secondly, we muſt all take notice of this corruption of our hearts, whereby we are ready to deceiue our brethren, what by *faigning*, what by diſſembling. As Saint *Iohn* ſpeaketh of ſinne in generall, ſo I of this particular, If we ſay we haue no deceitfulneſſe of heart, wee deceiue our ſelues, &c. Wee are

1. Iohn 1.

ready to take notice of this in others, and wee may heare foule mouthed persons casting the aspersion of hypocrisie vpon such as deserue it farre lesse then themselues. For these *carnall* and *loose Gospellers*, they, of all others, are the grossest hypocrites, that in their outward profession they make in the publique worship of God, haue *a forme of godlinesse*, but indeed haue *denyed the power thereof, being reprobate to euery good worke*, that by making couenant with God in sacrifice, seeme to be Saints, yet by breaking couenant in their slaunders, thefts, adulteries shew themselues to be Diuels; and therefore as the Diuell in the Gospell was commanded silence, when he began to take the name of Iesus into his mouth, so also these, *What hast thou to doe to take my name into thy mouth, &c.* And yet these hypocrites that can not see the huge beame of hypocrisy in their owne eye, must needs bee tampering with the little mote in their brethrens. O that once wee could learne to leaue this prying into others, and turne our eyes vpon our selues; for the Prophet heere saith, *The heart* not of this kinde of men, or that, but in generall challenging vs all, *The heart is deceitfull.* Either then denie thy selfe to be a man, or confesse thy deceitfulnesse. And indeede whose heart is there that can plead guiltlesse? who can with good conscience before Gods tribunall say, I am not sowred with this leauen? nay, how true is *Salomons* complaint, *Euery man boasteth of his owne goodnesse, but who shall finde a faithfull man?* as in that one particular of *liberality*, so in the generall of Christianity, that performeth full out as much in workes, as he maketh shew of in words

Psal. 50. 5. 17. 18. 19.

Psal. 50. 16.

Hypocritarum miculam non habere aut paucorum, aut nullorum. Aug. de temp. ser. 9.

words. Such a one is a blacke Swan, an odde man, ſcarſe one of a thouſand, to be wondred at with our Sauiours *Ecce, Behold a true Iſraelite, &c.* How many couers and curtaines hath euery ones heart drawne before it to hide it ſelfe? The eyes, the forehead, the countenance lye often, the tongue how often? who can ſay of all that euer he hath written, that S. *Paul* of his Epiſtles to the Corinth: *we write no other things then thoſe you read?* that is, that which you read written is indeed written as well in our hearts as in this paper; and ſo of his ſpeeches, and countenance, I ſpeake no other things then thoſe you heare, I haue no other face then that you ſee, which as the painted ſtrumpet cannot ſay, ſo neither can the guilefull diſſembler that painteth ouer his malicious and dogged countenance with laughter, and ſweet ſmilings, and ſuch like ſemblance of faire and louely lookes; Ranſacke we therefore our owne hearts, and finding any of the vizors of deceitfulneſſe, let vs take them off by repentance. This is the beſt vncaſing of the hypocrite; namely, when hee ſhall vn-caſe himſelfe: not when God ſhall vn-caſe him by iudging him; but when he ſhal vn-caſe himſelfe by iudging, and humbling himſelfe: not when *God* ſhall doe it by *condemnation*, but *himſelfe* by *reformation*: not when God ſhall waſh out thy paintings with the daſhing tempeſts of his iudgement, but when thy ſelfe ſhalt waſh them out with the ſweete dew of thy repenting, and weeping eyes, being angry with thy ſelfe for former deceit, and now turning ſhowes into ſubſtance, ſhadowes into truth, a double heart and clouen tongue, into a heart

Iohn 1. *Multis enim ſimulationum inuolueris tegitur, & quaſi velis quibuſdam obtenditur vniuſcuiuſq; natura; frons, oculi, vultus perſæpe mentiuntur, oratio verò ſapiſſime.* Tull. *ad Q. fratrem.* 2. Cor. 1. 13. interpreted.

The beſt vncaſing of the hypocrite, is when he vncaſes himſelfe, and ſo preuents Gods vn-caſing.

of ſimplicity, and lips of ſincerity. *Polus* an actor on the ſtage, in the repreſentation of griefe, remembring the death of his owne ſonne, fell from his perſonate fained mourning to weeping in good earneſt, and to cry out amaine in the bitternes of his ſpirit: ſo ſhouldeſt thou, who hitherto, as an actor on the Stage, onely to pleaſe men, haſt made ſemblance of repentance; fall from thy fictions to repent ſeriouſly, and in good ſadnes. But alas, how many of vs doe quite contrary to that of *Polus*? for he performed the truth of that whereof onely the *imitation* and reſemblance was expected; we only the *ſemblance* of that, whereof the very *truth* it ſelfe is expected. He wept indeed, when he was thought onely to counterfeit: we counterfeit griefe when we do, at leaſt would bee thought to grieue indeede. But it ſhall be beſt for vs to imitate him, and in the middeſt of our *hiſtrionicall* and *hypocriticall* repentance, to turne to the true practiſe of repentance, plucking off our vizors, and making our owne faces as faire as our vizors. It is fearefull, which ſometimes is reported to haue fallen out, when among a company of counterfeit Diuels on the Stage, the true Diuel ſhall come in and chaſe away theſe fained: but it is comfortable, when among the company of many painted and gilded graces, the truth of grace it ſelfe at length commeth, cauſing all thoſe ſhowes to goe away, as the body the ſhadow.

Thus, if thine owne hand ſhall vn-maske thee, it ſhall bee for thy credite, and comfort, if not, but thou wilt rather ſtay, till Gods hand come to vnmaske thee, (for certainly euery hypo crite

Oppreſſit omnia non ſimulachris nec imitamentis, ſed luctu atque lamentis veris & ſpiranti bus Gell. noct. Att. l. 7. c. 5.

Itaque cum agi fabula videretur, dolor actitatus eſt.

masked either by God or himſelfe; O happie hee that by doing it himſelfe, can ſaue both God a labour, and himſelfe paine! Thou ſhalt find how feareſull a thing it is to fall into the hands of God, which ſhall plucke thy maske from thy face, and thy head from thy body, both at once; he will vnuizour and vncolour thee thou coloured hypocrite, he will ſtrike thee thou painted wall to thy ſhame and confuſion; it may bee in this life, by giuing thee ouer into the hands of Sathan, and the power of his temptations, that thou ſhouldeſt fall into Apoſtaſie, and with *Demas, imbrace the preſent world.* For ſuch as profeſſe onely in hypocriſie, and together with their outward profeſſion of the truth, receiue not inwardly the loue of the truth, vnto ſuch the Lord ſhall ſend *the efficacie of errour, that they ſhould beleeue lyes.* But if in this life, God thus detect not thine *aſſes eares* vnder thy *Lyons skin*, aſſuredly hee will doe it throughly in the life to come at the laſt day, when hee ſhall ſtrip thee ſtarke naked of all thy *cloakes of craftineſſe*, wherewith thou veiledſt thy ſhame here, and preſent thee before that generall aſſembly, as it were on the Stage, a laughing ſtocke to Men and Angels.

Acts 23.3.

2. Tim. 4.

2. Theſ. 2.

Chap. III.

Of the deceit whereby wee iudge our ſelues not to bee ſo euill, as indeed we are.

2. Part of harts deceitfulnes, ſelfe-deceit, which is,

WE haue briefly runne ouer the former part of the hearts deceitfulneſſe, whereby it deceiueth *others*, not it *ſelfe*, with the ſeuerall parcels thereof: now wee come to the ſecond part of deceitfulneſſe, and that farre more deepe and dangerous then the former; namely, that which wee may call *ſelfe-deceit*, whereby wee deceiue euen *our ſelues*, ſometime together with, ſometimes againe without, deceiuing others beſides.

Two-fold.

This deceitfulneſſe may be conſidered either in the minde or affections *ioyntly together*, or in the affections *ſeparately*, and *by themſelues*.

1. In the minde and affections ioyntly, ſhewing it ſelfe in foure things.

The former deceitfulneſſe ſhewes it ſelfe ſpecially in foure things: 1. in *iudging*: 2. in *perſwading*: 3. in *promiſing*: 4. in *practiſing*. For the firſt, which is in *iudging*, though it may ſeeme that iudgment belongs properly to the mind, yet becauſe here the affections interpoſe themſelues, and the erroneous iudgement of the minde commonly receiueth it tincture from the affections, I doe therefore equally intereſt both the *minde* and *affections* in this firſt *deceit*. Now the deceit of the heart iudging, is either in iudging of our *perſons*, or of our *actions*.

1. In iudging.

1. Of our perſons: where three deceits.

1. Deceit is, That wee are not ſo ill as we are; either in regard of the time.

In iudging of our *perſons* there are ſpeciall three *deceits*; whereof the *firſt* is, when we thinke, through pride and ignorance, that wee are not ſo bad, as in truth

truth we are. And this deceit is not onely in regard of that wee iudge of our ſelues for the time *preſent*, but alſo *paſt*, and to *come*.

For the time *preſent*, how many are there, groſely tainted with many horrible Sinnes, which yet in no caſe they will be brought to ſee or acknowledge? nay, ſo farre are they blinded through *ſelfe-loue*, and *ſelfe-deceit*, that they will bee at daggers-drawing with any that ſhall offer to lay ſuch matters to their charge. The Phariſee cackles and crakes in the Goſpell, that he is not *vniuſt*, nor an *extortioner*, he thought himſelfe free enough from thoſe ſins, and yet our Sauiour, who could not be deceiued, faſteneth this imputation vpon that whole *Tribe*, that howſoeuer the out-ſide of the cup and platter were very exquiſitely mundified, yet the in-ſide was *full of rauenings, and wickedneſſe*. Whereupon he exhorteth them by Almes to make cleane thoſe Diſhes which euen ſwimmed with bloud, in regard the meates in them were gotten by euill meanes, as by deuouring of Widdowes houſes through colour of long prayers; by teaching children euen to ſtarue their owne parents to offer to the Altar, that is indeede, to their paunches and purſes. Was not this vniuſtice and extortion; and yet becauſe it was ſomething more cleanely carried, and not ſo groſſe, and apparant as that of the *Publicanes*, or common theeues, therefore he bleſſeth himſelfe in a ſuppoſed freedome from that ſin, and triumpheth, ſaying, *I am no extortioner, no vniuſt perſon*: Nay, out of thine owne mouth ſhalt thou be iudged, thou deceitfull Phariſee; That ſhall caſt thee: For, when after thou ſayeſt

1. Preſent.

Luke 18.11.

Luke 13.39. verſe 41.

sayest, *nor as this publican*; is not this shamefull iniustice for thee *to iudge another mans seruant, that standeth or falleth to his owne Master?* And when afterward thou glorieſt in thine owne vertues, of fasting and paying of tythes, as though by these things thou hadst deserued to be kept by God, from breaking out into the scandals of adultery and extortion, art not thou an extortioner in the highest degree, that goest about to extort and wring from God himselfe his most precious treasure his glory, which hee will not giue to another? Thus many, with the Pharisee, thinke themselues innocent enough of theft, and such like crimes, and will wish they could no more be touched with other sinnes, when indeede they haue their hands very deepe in these transgressions; vsually robbing their brethren of
Prou. 22. 1. their good name, which being aboue siluer and gold, the theft thereof must needs, proportionably, be aboue the theft of siluer and gold, which is punished with the gallowes; nay, robbing God himselfe of his worship; of his Sabboth, the time, and of his
Mal. 3. 8. *Tithes*, the props of his worship. What a mockery is it then for thee to talke of paying man his dues, when thou denyest God his? Or is it theft to rob thy fellow subiect, and not to rob thy King, and Soueraigne? So againe, we may heare others purge themselues of couetousnesse, as though they were not at all giuen that way, onely vpon this ground, because they are no miching and scraping niggards, but rather wastfull and riotous prodigals. Not considering that their prodigality cannot bee vpheld, but by couetousnesse, in seeking for more,

than

than God hath allotted, and that by vngodly and vniuſt practiſes. So others free themſelues of pride, onely becauſe they exceed not in their apparell, as others, when yet inwardly they are ſwollen with ſelfe-conceit, and no men thinke better of themſelues, than they doe. Our ruffling and ſwaſhing cutters, with whom a *word* and a *blow*, a *lye* and a *ſtabbe*, thinke themſelues of an *heroicall* ſpirit, and in no hand would indure the imputation of Puſillanimitie, of baſeneſſe of minde and cowardize. Yet the truth is, they are moſt baſe, and vile cowards, ſlauiſhly yeelding to their owne vile affections, which to ouercome, and by repentance to be reuenged of, is a farre greater argument of a noble and generous ſpirit, than to purſue ſo egerly the reuenge of euery petty iniurie, which the Apoſtle diſgraceth by a word that ſignifieth *infirmitie*, and *loſſe of victory*. If it were true valour, why ſhould not they be as hazardous of their eſtates and liues, for Chriſts ſake and the Goſpell, when occaſion requires? But then none ſo faint-hearted and daſtardly as they. Infinite were it to follow all the particularities, whereby this deceit might bee exemplified. Of all others this is the moſt generall branch thereof, when men thinke they haue not ſuch and ſuch corruptions, becauſe they feele not the powerfull operation of them, by reaſon of Gods reſtraining hand. Many naturall men there are whom God neuer renewed by his grace, in whom yet hee ſo moderateth and bridleth many corruptions, as pride, luſt, crueltie, &c. that they breake not forth. Hence ſuch men deceitfully imagine that

1. Cor. 6. 7. ἥττημα.

that they are framed of ſome pure mold, and are of a better nature and diſpoſition, free altogether from ſuch corruptions, becauſe free from the annoyance of them. As though a Lyon were no Lyon when fettered that he cannot rampe; or a Theiſe no theefe, when manacled that he cannot ſteale; or the ſtone no ſtone, when ſo bedded in the bladder that it cannot greatly vexe. Leſt therefore wee deceiue our ſelues in this point, it ſtandeth vs in hand, diligently to examine whether the *reſt* and *ſilence of* our corruption be from the *reſtraining*, or the *renewing* ſpirit, from the grace of God *ſuppreſſing* it, or *oppreſſing* it, from want of a *minde diſpoſed*, or of an *occaſion* to bee *propoſed* for the drawing forth of the corruption?

2. Paſt. As thus wee are deceiued in iudging of our ſelues for the time *preſent*, ſo alſo *paſt*, and to *come*: for the

Mat. 23. *time paſt*, wee haue an example in the *Phariſees*, that ſaid, if they had liued in the daies of their Fathers, they would not haue murdered the Prophets, when yet, their bloudy perſecution of *Chriſt*, that taught no other doctrine then that which the Prophets of old had done, might ſufficiently diſcouer the deceitfulneſſe of their hearts in this kinde. Thus what wicked miſcreant is there, that will not be readie to crie out vpon the high Prieſts, the Iewes & trecherous *Iudas*, with the reſt, that had their hands in Chriſts bloud; and as for them, if they had then liued, they would haue taken *Chriſts* part, againſt the *Iewes*, and ſo *Hooper* and *Bradfords* part, againſt *Bonner* and *Gardiner*? A likely matter, they now make ſo much of thoſe in whom the pietie and zeale of thoſe holy

martyrs

martyrs reuiued. Aſſuredly, hee that now vnder the Goſpel, ſheweth a ſpitefull and malicious minde to a good and holy Chriſtian, well may he deceiue himſelfe, hee ſhall neuer deceiue me ſo farre, as to make me thinke otherwiſe, then that if he had liued in holy *Hoopers* dayes, he would haue beene ready, with the forwardeſt, to haue carried a faggot to his ſtake; yea, if he had liued in Chriſts dayes, he would haue beene ready to haue driuen in the firſt nayle into his body. Certainely an *Herod* and *Herodias* to *Iohn Baptiſt*, would haue beene an *Ahab* and *Iezebell* to *Elias*. And yet I make no queſtion, but if one had asked either *Herod* or *Herodias* what they thought of *Ahabs* and *Iezebels* dealing toward *Elias*, and what they would haue done in like caſe, I doubt not I ſay, but they would haue condemned them to the very pit of hell, and made many goodly proteſtations, that if they had then liued, they would haue done farre otherwiſe: But in aſmuch as they did the ſame things to a new *Elias*, the *Baptiſt*, that came *in the ſpirit and power of Elias*: it was thereby euident what they would haue done to the old *Elias*.

Laſtly, we deceiue our ſelues in regard of the time *to come*, when wee will not take that notice of our corruption, as to thinke we are in danger of falling hereafter into thoſe groſſe and ſcandalous ſins which hitherto we haue auoyded: thus many will not ſtick *Thraſonically* to boaſt, that if *Popery*, and perſecution of the truth ſhould againe re-enter, yet they would neuer ſhrink. But a notable example for this purpoſe is that of *Peter*, who had ſo opened his eares to the voyce of his owne deceitfull and lying heart, that he

3. To come.

hee could not beleiue *Chriſt* himſelfe, the God of truth, fore-warning him of his three-fold deniall, he could not be perſwaded there was ſo much wickednes in his heart. So *Hazael*, when the Prophet tolde him he ſhould cruelly rip vp the women with child, and daſh their children againſt the ſtones, as thinking better of himſelfe, than that euer he ſhould break forth into ſuch outrage, anſwered, not without ſome indignation, *What, am I a dog?* Yea, that thou art *Hazael*, & ſo naturally are all the ſons of *Adam*, in their vicious qualities worſe than dogs, beares, tigers. And thus, if our own hearts deceiue vs not, ſhall we iudge of our ſelues, that there is no ſinne ſo odious vnto which of our ſelues wee are not ſufficiently inclinable. For *original ſin*, in which we are all bred & born, containeth in it ſelfe the *ſeeds* of all ſins, that fearefull ſin againſt the holy Ghoſt it ſelfe not excepted. And therefore by reaſon of this ſo corrupt & rotten a nature, we haue a diſpoſition, euen the beſt of vs, to the vileſt and moſt lothſome ſins. One would haue thought that the Diſciples in regard of their education and nurture, both vnder their *Parents*, in honeſt and frugall trades, & vnder our *Sauiour*, in holy and ſpirituall learning, ſhould haue bin far enough from *ſurfetting* and *drunkennes*, the ſins of *ſwaggerers*, and not of ſober, ciuill men, much leſſe godly & zealous miniſters. And yet vnto them our *Sauiour* addreſſeth this admonition, *Take heed vnto your ſelues that your hearts bee not made heauie with ſurfetting and drunkennes*. For they had in them the common poiſon of nature, & ſo were obnoxious euen to the moſt ſhamefull and reproachfull euils. And yet for all this

2. King 8. 13.

Luke 21. 34.

this, whoſe heart is there free from this deceit, of thinking himſelfe free enough, and far enough from many, ſpecially hateſull, and ignominious ſinnes, as murther, theft, adultery, periury, apoſtacy, and ſuch like? Would not *Dauid* (thinke we) as well as *Peter* admoniſhed of his future denfall, haue made ſtrange of it, if it had beene told him before-hand, thou ſhalt defile *Bathſheba*, murther *Vriah*? Would he not haue anſwered with *Hazael, What am I a dogge?* This deceit is exceeding dangerous, and therefore take wee heede of it. For, whence is it that men oftentimes, as it ſeemeth of milde and gentle natures, breake forth into great rage, euen vnto murther; and againe men of chaſte behauiour into filthy and brutiſh vncleannes? Whence is this I ſay, but from this deceitfulnes of our hearts, whereby we perſwade our ſelues, that our nature is not ſo far venomed, that it ſhould be likely to bring forth ſuch peſtilent euils? & therefore growing ſecure, and remitting of our watchfulneſſe, we are the more eaſily ouerthrowne. Indeede ſome ſinnes there are to which we are not ſo much tempted, as others (as *Luther* ſaid of himſelfe, that he neuer felt himſelfe tempted to couetouſnes:) yet there is no ſin but we may both be tempted to, and through temptation fall into, if Gods vnderpropping hand withdraw it ſelfe. As the *Apoſtle* notably teacheth, exhorting to moderation towards our brethren fallen euen into fouler ſins, vpon this ground, *Conſidering thy ſelfe that thou mayeſt be tempted*, euen with a powerfull and preuailing temptation, to fall into thy brothers ſinne. The vſe then of this point is to take heede of this deceit, and knowing our ſelues what

Gal. 6. 1. interpreted.

Vſe.

what wee are, to tremble and to feare euen thoſe ſinnes, which wee leaſt ſuſpect, and whereto wee finde not our ſelues ſo pronely carried, as to others. We would be loth to truſt a Beare or Wolfe, or any ſuch like Beaſt though by culture and manurance in their youth their in-borne fierceneſſe bee ſomething mitigated. Still their natural diſpoſition ſticks to them, and that will teach them to doe miſchiefe. Why then ſhould we repoſe any ſuch confidence in our ſelues, that wee ſhall neuer laſh out into ſuch and ſuch euils? Wee haue a Schoolemaſter within, that naturall corruption that cleaues ſo faſt vnto vs, that will be ready to teach vs, yea to vrge and force vs to the very height of iniquity. Few will ſo truſt their bodies, though neuer ſo ſound and healthy, but that they will feare euen the moſt dangerous diſeaſes, as the poxe, the plague, and ſuch like infections; for that they know that euen the bodies of the beſt conſtitution haue matter within, euen for the vileſt diſeaſe to worke vpon. Aſſuredly thy *Soule* is a farre more fruitfull *ſeminary* of *Sinnes*, than thy *Bodie* of *Diſeaſes*. Why then ſhouldeſt thou ſuffer thy ſelfe to bee deceiued more in the one than in the other? The Heathen Philoſopher commended this meditation to his Schollers in the hearing of others faults, *haue I done any ſuch like thing?* A good meditation; but yet in caſe this queſtion greatly trouble vs not, let vs add this other, *may I not doe the like, or worſe?* This is the holy feare Gods children ſhould haue of themſelues continually. Such as was that in the eleuen Diſciples, who hearing Chriſt fore-telling. *One of you ſhall betray me,*

Numquid ego tale? Plato

Prou. 28.

euery

euery one in a godly *iealouſie* & ſuſpition of his own naughty heart, cryed out, *Maſter, is it I? Maſter, is it I?* heere euen *Peter* himſelfe, that a little before could not thinke his heart ſo vnſound, as to be fit to bring forth the *miſhapen brat* of *fearefull deniall*, now (haply ſomething ſchooled and cooled by the former ſo vehement and confident prediction of *Chriſt*) feareth the *ougly* and *terrible monſter* of *feareleſſe* and *faithleſſe betraying*. In this latter feare, imitate wee *Peter*, and not in his former preſumption: for when once we ſhall entertaine this deceit, that there are any ſinnes, which wee neede not greatly feare, then are wee neareſt falling into them. And ſo often it commeth to paſſe, that whileſt we carefully watch againſt thoſe ſinnes, wee ſee our ſelues by ſtrong temptations dayly drawne vnto, and wholly neglect others, we thinke not our ſelues ſo ſubiect vnto; eſcaping by watchfulneſſe the greater through this deceitfulnes of our hearts, and the fruit thereof, our ſecuritie, wee fall in the leſſer dangers. Surely *Lot* was in greater danger of vncleanneſſe, liuing among the impure *Sodomites*, than ſolitarily in the Mount, and *Noah* was in greater danger of drunkenneſſe, liuing among the drunken ſots of the old world, that did nothing elſe but *brutiſhly* eate and drinke, then when there is none aliue to conuerſe with but his owne family. But yet they were in danger alſo in their ſolitarineſſe, as hauing that within them, without which the euill example of the wicked could not haue corrupted them. Among the wicked, *euill example* indangered them: when from them ſtill their *owne corruption* threatned

Math. 24. προσοχῆς.

ned danger. But loe (examples for euer to be remembred) becauſe in their ſolitarineſſe, this deceit of heart tooke place, that of themſelues they were not ſo frameable to ſuch ſinnes, and ſo ſtood not, as in times paſt vpon their guard, hence it came to paſſe, that they who got the victory in the greater, were ſhamefully foyled in the leſſer conflict; they that ouercame two aduerſaries together, the *fleſh* and the *world*, were miſerably ouercome by one of them alone, the *fleſh*, without the ayde of the *world*. O then deliuer we our ſoules from this deceit, and poſſeſſe wee them continually with this meditation. There is no *baggage* ſo filthy but my heart is a fit *ſinke* to *receiue*, no *monſter* ſo hideous but it is a fit *wombe* to *conceiue*, no *weede* ſo poyſonfull, but it is a fit *ſoyle* to *bring forth*. Hardly ſhall he be caught that thus feareth the ſnare. Indeed in euill of *puniſhment* that of *Iob* is often true: *That which I feared is come vpon mee.* But in the euill of ſin, that of *Salomon*, *Bleſſed is hee that feareth alwayes*; how bleſſed, but in eſcaping the ſinne feared? as the oppoſition there ſhewes: *but hee that* [not fearing] *hardens his heart, ſhall fall into euill.*

CHAP.

CHAP. IIII.

Of the deceits of three ſeuerall ſorts of men, the rich Worldling, the ciuill Iuſticiary, the looſe Libertine.

SO much of the *firſt deceit*, in iudging of our *perſons*. The ſecond followeth. And that is, when we thinke our ſelues in good & happy eſtate before God, being indeede miſerable; when with the Church of *Laodicea* wee iudge our ſelues rich & wanting nothing, when indeed we are poore, naked, blinde, and beggerly wretches. *If any man* ſaith *Paul*) *thinke himſelfe ſomewhat, when he is nothing, he* deceiueth *himſelfe in his imagination.* Now what greater *ſomewhat* than for a man to be happy? what greater *nothing* than to bee miſerable? and ſo what greater *deceit* than this, for a man being miſerable, to iudge himſelfe happy; being in Gods deepe diſpleaſure, to account himſelfe to bee highly in his fauour? A deceit indeede very common, but alſo very dangerous: for in this caſe mans deceitfull and dreaming heart makes him like that dreamer of the *Prophet*, who though hungry and thirſty, yet in his ſleepe thinkes he hath meate and drinke; but as he awakened ſees his error, and feeles his hunger, ſo ſhall the heart arouſed by God, at leaſt at the day of iudgement, ſee her deceit, and feele her miſery. Surely, as in the naturall dreames it is better when they be falſe, they ſhould be of fearefull things, than of ioyfull, as better for a *King* to dreame himſelfe to be a *Beggar*, then contrarily for a *Beggar* to

The ſecond deceit is, that our bad eſtate is good: where there are, Reuel. 3.

Galat. 6. 3.

Eſay 29. 8.

dreame that he is a *King*: for the *King*, when he wakens, his griefe is gone, and his ioy redoubled, ſeeing the vanity of his dreame; but the beggar, when he awakes, his former griefe that ſlept with him, awakes, & returnes ſo much the fiercer, in regarde of the falſe ioy of his dreame: ſo is it in theſe dreames and deceitfull dotages of the heart. Farre better is that deceit, whereby the ſonne of *God* thinkes himſelfe a ſlaue of *Sathan*, than the contrary, when the limbe of *Sathan* deemes and dreames himſelfe a member of Chriſt. Better it is for *Nebuchad-nezzar* (being a man) through his braine diſtempered with melancholy, to thinke himſelfe a beaſt, than for a beaſt to thinke it ſelfe a man: for this deceit is nothing ſo vſuall, nor ſo perillous. A mans falſe conceit of miſery, when indeed hee is happy, may leſſen his happineſſe, it cannot make him miſerable: but a mans falſe apprehenſion of happineſſe being miſerable, is ſo farre from making him happy, that it makes him twiſe, yea, remedileſſe miſerable; it being the firſt ſteppe to happineſſe, to know our miſery. Lamentable therefore is it, that this deceit being ſo pernicious, ſhould be ſo vniuerſall. Our *Sauiour* tels vs, that there are but few that ſhal be ſaued: And yet if all they ſhould bee ſaued, that thinke they ſhall be ſaued, ſure then there are but very few that ſhall be damned, & then the *ſtrait* and *narrow way* is that which leadeth to hell, the *broad way* is Heauen-way: for who is there, almoſt, that perſwadeth not himſelfe he ſhall be ſaued?

Foure deceits.

And heere I obſerue more ſpecially the deceit of foure ſeuerall ſorts of men; the *rich Worldling*, the

ciuill

ciuill Iuſticiary, the *looſe Libertine*, or *carnal Goſpeller*, and the *temporary Beleeuer*; all theſe vpon their ſeuerall, but all of them deceiueable grounds, perſwading themſelues they are in the fauour of God.

1 Rich worldlings deceit, Pſal. 17.

Firſt, the men of this world, whoſe bellies God filles with the hid treaſure of the earth, vpon occaſion of their outward proſperity are quickly brought into this fooles paradiſe of thinking themſelues to bee the ſpeciall darlings of God: for if the godly themſelues haue oftentimes their eyes ſo dazeled with the outward glittering & flouriſhing eſtate of the wicked, as thereupon they are ready to ſay of them, *The generation of Gods children*, which was once *Dauids* errour for a time: how much more then, thinke we, will the wicked thinke ſo of themſelues? *Hee that maketh gaine*, ſaith *Dauid*, *bleſſeth himſelfe*, namely, in this falſe opinion of his owne felicitie. And elſewhere he ſheweth, that when God *holdeth his peace*, and doth not by his iudgements diſturbe them in their pleaſures and profits, then preſently their deceitfull heart thereon inferreth, that *God is like to them*; hee alloweth of them and their doings. That we may free theſe men from this deceit, and diſcouer the groſneſſe of it, diuers things muſt be conſidered.

Pſal. 73.

Pſal. 10. 3.

Pſal. 50.

Firſt, if riches bee that, that makes men happy, (according to the fooliſh phraſe men vſe when ſuch things befall one, *O he is made!*) how then comes it to paſſe, that Heauen, the chiefe and royall ſeate of bleſſedneſſe, is ſo emptie of theſe Treaſures? for there grow no mineralls, the veine of ſiluer and gold is not to be found there. And yet *God*, who there

ſheweth the brighteſt luſtre of his glorie, the holy *Saints* and *Angels*, that dwell there with him, want nothing that may ſerue to make them *compleatly* bleſſed. Surely, belike happineſſe muſt bee digged out of the bowels of the earth, it growes below, not aboue. The earth can no longer ſay, when it is demanded of our happineſſe, as it is in *Iob*, *it is not in me*: If ſiluer and gold be our happineſſe, then it is in the earth, and ſo, which is ſtrange, it is nearer *Hell* (which the Scripture ſeemes to place below in the deepes) then *Heauen*, which all know to bee aloft, and ſo nearer the *Diuell* then *God*: let mee haue *heauens miſerie*, take thou *hells happineſſe*.

Iob 28.14.

Luke 8.

2 If this deceit be true, happineſſe ſhould rather be found in the *wilderneſſe* of *India*, *Turkey*, and ſuch like barbarous and brutiſh places, than in the faire *Eden* of the Church. Is it likely, that if riches were ſuch Pearles, the Lord would caſt them vnto ſuch *Swine*? if ſuch happy things, he would throw them to ſuch *Dogs*? if the childrens bread, he would feed whelps with them?

3 Riches indeede, themſelues, are the good bleſſings of God, and are notable inſtruments of vertue, as we ſee in *Salomon*, *Abraham*, *Lot*, and other holy rich men in the Scriptures, in all whom that ſaying was true, *Wiſedome is good with an inheritance*. Wiſedome is good without an inheritance to the *owner*, but it is not ſo good to *others*, it cannot ſo clearely ſhew and manifeſt it ſelfe to them, without the helpe of this inſtrument. As how could *Abraham* haue ſhewed his hoſpitall and bountifull minde, in entertayning ſtrangers, if poore? How could

Eccleſ. 7.13. interpreted.

could *Iob* haue declared his mercy and liberality to the poore without his riches? How could *Salomon* haue witnessed his munificence, and royall magnificence; yea, his zeale, and piety in building the temple, together with his wisdome and skill in naturall Philosophie, had not the Lord so abundantly furnished him with these helpes? What then? shall we say, because riches are the instruments whereby Vertue declareth it selfe, therefore they make men vertuous? that, because a good penne is the instrument of writing, therefore it will make one a good writer? nay, rather a good writer makes the penne good, and to be a fit instrument of writing well. For furnish an vnskilfull writer with neuer so good a penne, yet his first remaines still as vnskilfull: So a good man knowes how to make vse and aduantage of riches for the practise of Vertue, as *Salomon* sayes, *The crowne of the wise is their riches:* but yet giue them a foole, and you put a sword into a mad mans hand, still he is as wicked, nay, worse then before, as *Salomon* addeth in the same place, *the folly of fooles*, namely, rich ones, is *foolishnesse*: Why, was it not foolishnesse before they were rich? yes, but not in comparison of that it is now, since they became rich. That as *wisedome is good*, that is, better, shines brighter, so *folly is naught*, that is, farre worse, more palpably discouereth it selfe, *with an inheritance*. That which *Salomon* speakes of *silence* in a foole, may as truely bee said of *pouertie* sometimes. A foole is accounted wise while poore, but let him once be rich, then his folly is foolishnesse indeede. Riches then declare whether wee be good, or no,

Prou. 14 24. cleared.

Prou. 17. 28.

as a ſword in a mans hand, whether he be ſober or drunke: but they make vs not good; becauſe, as I ſayd, they are onely inſtruments of goodneſſe. And the inſtrument alwayes receiueth it force from that which vſeth it, giueth none vnto it. Were it not abſurd for a man to thinke himſelfe a good Scholler, becauſe he hath many Bookes ſtanding in his Cloſet? or a good Muſitian, becauſe hee hath many Muſicall inſtruments hanging vpon his walls, when hee knowes not how to vſe either Bookes or Inſtruments? And yet riches are no ſuch neceſſary inſtruments of *grace*, as bookes are of *learning*: For a man may ſhew as much; nay, as *Chryſoſtome* hath well noted in the example of *Iob*) more of ſome obedience, namely, that which we call *paſſiue*, in pouertie, than in riches.

Hom. 1. ad. Pop. *Antioch.*

4. Riches, though they be the gifts of God, yet we muſt conſider with what hand he reacheth them forth vnto vs, whether with the right, or the left; with what mind he giueth them, whether in loue or in anger. For God often giueth men riches as hee gaue the *Iſraelites* Quailes, euen to bee *thornes* to choake them. Heerein being like that King *Eutrapeles*, that heaped vp moſt riches vpon ſuch as hee moſt hated, ſaying, that together with their riches hee ſhould cruſh them with an heauy burthen of cares. *Pharaoh* himſelfe was not ſmitten with many of thoſe iudgements, wherein others periſhed, but it was not from any ſpeciall reſpect God had of him aboue them, but God himſelfe, leſt hee ſhould miſinterpret it, tels him the reaſon, *for this cauſe I haue reſerued thee*; namely, from being ſtrucken with

Druſ. in a dag.

Exodus 9. 16. interpreted. *Vide Lun.*

the

the former iudgement, not for any loue I beare to thee, but, *that I may ſhew my power in thee.* The *Pſalmiſt* therefore excellently couples theſe things together, *The Lord giueth ſight to the blinde, hee rayſeth vp the crooked, he loueth the righteous.* To teach that the Lord may diſpenſe theſe outward bleſſings to the wicked, but not in loue, ſaue onely to the righteous. Wherefore our *rich wordling* hath little cauſe of reioycing in his riches, vnleſſe he knew that the Lord *looked vpon him,* as *Elizabeth* ſpeaketh of the bleſſing of her fruitfull wombe, in the giuing of them, euen with a ſweet and amiable countenance, ready together with his riches to *deale his owne ſoule* vnto him. But it is otherwiſe: The Lord turneth his backe vpon him, euen then when his hand reacheth forth theſe outward things vnto him. In his *anger* hee giueth theſe ſuppoſed felicities to the wicked, which in his *mercy* he denyeth to the godly. He putteth them into the fatter paſtures, becauſe he meaneth to kill them, and cauſeth theſe to feed on the bare commons, becauſe he will haue them liue ſtill. If the ſtalled Oxe had reaſon, would he be ſo ſenſeleſſe, as to thinke his maſter loued him better then his fellowes, becauſe of his more liberall foode? know it then thou rich worldling, God only fatteth thee for the ſlaughter. Hee thus ladeth thee with theſe bleſſings, that by this meanes aggrauating thy ingratitude, and impenitencie, hee might lade thee with a heauier weight of condemnation: Yea, by this meanes in his iuſt iudgement, as by an outward occaſion, he prouoketh and ſtirreth vp the corruption of pride, couetouſneſſe, cruelty,

Pſal. 146.8. inlightened.

Luke 1.25.

Rom. 2.4.

cruelty, oppreſſion, and ſuch like, which before were in thee, but for want of occaſion could not ſo plainly ſhew themſelues. That therefore this hid corruption may be diſcouered, he offreth fit matter for it to feed vpon, to worke vpon. *Iudas* was couetous before he came to Chriſt: therefore Chriſt gaue him the bag to feed that his humour, to miniſter fuell to it, that ſo his rotten heart might be detected: Should not now *Iudas* haue deceiued himſelfe much if hee had apprehended the office which Chriſt aſſigned him as an argument of his greater reſpect, as though he had repoſed more confidence in him for fidelity, whom indeed he knew to be moſt vnfaithful? *Iudas* bag was a net to catch his ſoule. The wickeds *Table*, though ſwimming neuer ſo much with dainties, is his ſnare, and *his proſperity his ruine*. God giueth them theſe things no otherwiſe then *Iael* gaue *Siſera* milke and lodging, that by this meanes caſting them into the dead ſleep of ſecurity, he might ſtrike them through with the naile of his iudgments: or as *Ehud* gaue the preſent to *Eglon*, only that he might haue an occaſion to ſheath his dagger in his bowels: wherfore look how *Haman* deceiued himſelfe in conſtruing the Queenes inuitation of him to the banquet, as a matter of ſpeciall grace; for indeed ſhee did it onely to accuſe him; alike doe theſe fat worldlings deceiue themſelues, imputing their outward proſperitie to the fauour of God, who indeed onely giueth them theſe things to furniſh their inditement out of them; like as once *Ioſeph* cauſed his cup to be put into one of his brethrens ſacks, that he might picke a quarrel with them, and lay theft to their charge: for God,

Pſal. 69. 22.

how-

howſoeuer he hath giuen the wicked theſe earthly bleſſings yet will he challenge them of theft and vniuſt vſurping of his creatures, to the which being out of Chriſt, they haue no right & title. See then ye miſerable mucke-wormes of the earth, how groſſely yee deceiue your ſelues, that are ſo fearefull of being deceiued by others, and know that as in other regards, ſo in this hath our *Sauiour befooled* you, that you thus lull your ſelues aſleepe in a falſe conceit of your owne happineſſe, and ſing a *requiem* to your owne ſoules; *Soule, take thine eaſe*; and yet, *ſinne lies before the doores; this night, O foole, ſhall they take away thy ſoule*: And then, though with *Diues* ye haue bin *rich in this world*, yet with him alſo ye ſhall be poore enough in the world to come: ſo poore, that yee ſhall bee driuen to begge *a drop of water* of ſome *Lazarus*, to whom here you denied *crums of bread*. O extreame, & more then beggerly pouerty, when thou canſt not command a little drop of water! So, fitly did the Apoſtle ſay, *Charge them that are rich in this world*, intimating that there is one riches and pouerty of this world, and of the world to come another, as *Lazarus*, poore in this world, became rich in the other world; & *Diues*, rich in this world, became exceeding penurious in the other: withall teaching that theſe riches when they laſt longeſt, laſt no longer then this life, they follow not after vs when wee are dead, to make vs rich in that other world; Goe now and bleſſe thy ſelfe in thy riches and proſperous eſtate, as badges of bleſſedneſſe, from which holy *Agur* deſired to bee bleſſed; fearing leaſt his ſhooe being ouer-wide for his foot, it would

Luke 12.

Luke 16.

would but hinder him in his iourney, and his ouer-ample estate would bee as cumbersome to his soule, as *Sauls* armour would haue beene to *Dauids* body.

Hebr. 12. The Apostle tels thee, *God chasteneth euery childe hee hath*, and none but bastards goe vncorrected: what an idle conceit then is this for thee to take that for a *note* of thy *sonship*, namely, thy oyled and buttered paths, thy long ease and freedome from crosses, for which the holy Ghost hath reproached thee with the brand of *bastardisme*? Our *Sauiour* cries out, *Woe be to you ye rich men, for yee shall weepe.* What a madnesse for thee to blesse where Christ curses? He tels thee that thy riches are as great burthens, hindring thy entrance in at the strait gate; and as the bunch on the Camels backe, hindring his passage through the needles eye, and therefore cries out, *How hardly shall a rich man enter into the kingdome of heauen?* what a dotage is this to account the barre of heauen dore shutting it vp against vs, to be the key opening it to vs; to take *weights* pressing vs downe to *hell*, to be *wings* lifting vs vp to *heauen?*

Ciuill Iusticiaries deceit, A second sort of men deceiuing themselues in this kinde, are our *ciuill Iusticiaries*, who therfore iudge themselues to be in good state to *God-ward*, because they liue without scandall, honestly, quietly paying euery man his owne, &c. If they had hence concluded, they had beene in good state to *man-ward*, the deceit had beene more tolerable; for men cannot so wel challenge those that can with *Samuel* say, *Whose Oxe or Asse haue I stollen? whom haue I wronged?* but the deceit is fond, to thinke therefore God can haue no Action against thee. Alike as if thou shouldest thinke

thinke the King can touch thee in nothing, becauſe thou haſt not fayled in any point, the Law tyes thee to thy fellow ſubiects, with whom thou liueſt, and yet happily haſt many waies faulted againſt the king himſelfe: Thou talkeſt of paying men their dues; wel let it be ſo; what can follow hence, but that among men thou ſhalt goe for an honeſt man? what with God too? yes, if thou canſt truly ſay, thou payſt him his dues, the due of prayer, hearing, reading, & meditating in the word, ſanctifying of the Sabboths, the which our ciuill man neuer payeth, and therfore as thou wouldeſt account him vnhoneſt, that payes thee not thy dues, ſo will God account thee for not paying him his. *This is true Religion*, ſaith *Iames* to the looſe profeſſor, ſeuering ſome outward duties of Religion in th: firſt, from righteouſneſſe in the ſecond Table, *to viſite the fatherleſſe and widdow, &c.* which are duties, not of *Religion* properly, but of *Iuſtice* and *Righteouſneſſe*: and this hee doth, becauſe this is the tryall of the truth of our Religion. By like reaſon and proportion may I ſay to the *ciuill man*, as vnſeaſonably diuiding the works of righteouſnes in the ſecond Table, from thoſe of religion in the firſt: This is true righteouſneſſe, this is true honeſty, to ſanctifie the Sabboths, to call vpon the name of the Lord, to conferre, to meditate on the word: For looke what kinde of Religion that is, which is not attended with *honeſty* to men, alike is that *honeſtie* which is not ioyned with *Religion* to God. Now the former Religion none ſo ready to condemne for naught as the ciuill man himſelfe: for zeale and deuotion in no caſe can he away with: therefore his owne

owne mouth being iudge, his owne honeſtie which he ſo magnifies, and makes the only prop of his happineſſe, muſt needs be rotten and vnſound. *Vnhoneſt religion* is as good as *irreligious honeſty*: And if in thy iudgement the former bee naught, ſurely the latter cannot be good. Religion, or the feare of God, *Salomon* calls the *head* of all goodneſſe: Honeſty then without religion, is as a body without a head, euen a rotting and a ſtinking carrion, and wilt thou yet be ſo fond as to thinke it is a ſweete ſmelling ſacrifice in Gods noſtrills? Heare *Chriſt* telling the *Phariſees*, ſuch as thou art, that the *harlots* and *Publicans*, as if I ſhould now ſay to thee, *cut-throats* and *cut-purſes* ſhould goe before them into the kingdome of Heauen. And againe, *Except your righteouſnes exceed the righteouſneſſe of the Scribes and Phariſees, yee cannot enter into the kingdome of Heauen:* And if this cannot ſtop thy mouth, yet let *Eſaies foule cloth, all our righteouſneſſe*, euen *our* righteouſneſſe, the Prophet includes himſelfe, holy *Eſaies* owne righteouſnes, the righteouſneſſe of grace is a *menſtruous cloth*, that wil rather foule our faces then wipe away the filth of them: What then is the righteouſneſſe of *Nature?* Surely, Chriſt muſt both *waſh* and *wipe* his Diſciples feete: His bloud muſt be both *water* and *towell* too. Renounce then thine owne righteouſnes, euen *ſpirituall*, much more *Ciuill*, and truſt onely to his.

Matth. 5.

III. Libertines deceit.

The third ſort of theſe *ſelfe-deceiuers* are our *common* and *carnall Goſpellers*, *Goſpel ſpillers* rather, being indeed *looſe libertines*, that doe *turne the grace of God into wantonnes:* Theſe alſo iudge themſelues to be in good caſe before God; and why? becauſe they haue beene

beene borne in the Church, and ſtill enioy the priuiledges thereof; they haue beene waſhed with holy water, and are daily fed with the ſpirituall *Manna* of the Word and Sacraments. This was the vſuall deceit of the *Iewes*, who cried, *The temple of the Lord, the temple of the Lord*: and had nothing elſe to bleſſe themſelues withall, but the cognizance of Circumciſion. And our Sauiour ſheweth, how many at the laſt day ſhal looke for eternal life, only becauſe they haue eat and drunke in his preſence, which I vnderſtand of the ſpirituall eating & drinking in the hearing of the Word, & receiuing of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feaſting table, to the gallowes with *Haman*. And though they flye neuer ſo much with *Ioab* to the hornes of Gods Altar, yet it ſhall not defend them from Gods ſword; for the very truth is this, the man that wants the wedding garment, is no otherwiſe bidden to the feaſt by the King, then *Haman* was to Queene *Eſters* feaſt, he ſhall there finde God no leſſe angry with him, then *Haman* found *Ahaſhueroſh*, and heare that fearefull ſentence, *Take him, binde him &c.* Of this deceit S. *Iames* ſpeaketh, when he ſaith, *Be yee doers of the word and not hearers only*, deceiuing *your ſelues*. Shewing thereby, that many, as the miſerable experience euen of theſe times alſo ſheweth, did therefore repute themſelues in the number of Gods people, onely becauſe they came to the Church, heard the word, and preſented him with the outward ſacrifices of their prayers, and praiſes, how ſoeuer their liues, otherwiſe, were moſt vile and vicious. But S.

Ierem. 7.

Matth 7.

Iames 1. 22.

Iames

Iames afterward telleth theſe deceiuers, *If any man ſeeme religious, and refraine not his tongue*, deceiuing his owne heart, *his religion is in vaine.* And ſo doth S. *Paul* tell the Iewes that reſted in the Law, & the outward letter thereof, that their Circumciſion was no better than vncircumciſion; as a man may ſay to a baſe Player, apparelled like a Kings ſonne, that his Princes coat is no better than a beggars. It ſhall doe him no more good, procure him no more honour or reſpect. For Circumciſion, Baptiſme, hearing, receiuing, and al ſuch like badges of outward profeſſion, they are but as the outward garment of Chriſtians, which may eaſily be put on by thoſe that are none. And therfore howſoeuer theſe by many are thought ſufficient to make them good Chriſtians, yet *Salomon* ſticks not to make them the *markes of fooles*, when there are no better than they, as when he calleth Gods owne ſacrifices, the ſacrifices of fooles: *be more ready to heare than offer the ſacrifice of fooles*; becauſe of this fooliſh conceit, which many ground vpon them. But notably doth God ſhake theſe *deceiuers* in the fiftieth *Pſalme*, who for all their lying, ſlandering, whooring, thieuing, would yet needs goe for Saints, becauſe they were diligent in the outward ſeruice of the temple. They thought they were very carefull members of God when they plyed him ſo faſt with the Sacrifices of the Law, both morning and euening; and yet God telleth them, that none were ſo vnmindfull of him as they, and therefore very fearefully thundreth againſt them; *O conſider this yee that forget God, leſt I teare you in peeces*: For when the truth of obedience, and power of godlineſſe is wanting,

Eccleſ. 5.

wanting, ſurely there is ſmall difference betwixt an *Iſraelite* and an *Iſmaelite*, a circumciſed *Hebrew* and and vncircumciſed *Philiſtim*, a baptiſed *Engliſh man* and an vn-waſhen *Turke*. Neither is the barren *Figtree* in Gods Orchard in any better caſe than is the *Bramble* in the wilderneſſe, In which regard *Dauid* is not afraid to call the Eliphims *Strangers*, and *Sauls* Courtiers, *Heathen*, and *Saul* himſelfe *Cuſhi*, or an *Æthiopian*, although all of them liuing in the viſible Church, as members thereof, to ſhew that God will lappe them vp in the ſame bundle of condemnation, together with the Heathen and vncircumciſed *ſtrangers from the Couenants and Commonweale of Iſrael*. This therefore will be but a ſilly plea before God; We haue gone to Church, frequented the Prayers, heard the Sermons; Nay, the plea of preaching Sermons will not bee admitted. When thou bringeſt to God the Sermons thou haſt heard, thou bringeſt *Vriahs letters*, the matter of thine own death and damnation. For therefore ſhall God adiudge thee to ſo much ſorer and ſeuerer condemnation, by how much thy meanes of repentance haue beene greater. Therefore ſhall the earth be curſed, becauſe hauing beene watered with the deaw of Heauen, it bringeth forth nothing but Brambles & Bryars. But here our *Libertine*, beſides his outward formal Church-ſeruice vrgeth his *faith* in the merits of *Chriſt*.

Pſal. 54. 3. Pſal. 59 5. and 7. 1. opened.

Hebr. 6.

Anſ. His faith is meere fancy: for firſt *Faith commeth by hearing*, and ſo alſo it is nouriſhed by hearing the Word, Prayer, and the Sacraments. But theſe men cannot tell how they came by their Faith.

Rom. 10.

And

And it is ſuſpicious when men haue goods, and cannot tell how they came by them: aſſuredly they cannot ſay they came to their faith by any ſuch means: for they deſpiſe the powerful miniſtery, and to pray aright they know not, wheras true faith, the daughter of the word, cannot but with all humilitie and thankefulneſſe acknowledge her Father.

2. True faith is *copulatiue*, it ioyneth together the whole word of God: it beleeueth one promiſe as well as another, the promiſes of this life as well as thoſe of the life to come. But our *Libertines* faith, that ſeemeth very ſtrong in beleeuing ſaluation by *Chriſt*, in temporall dangers that concerne the outward man onely, cannot vphold it ſelfe: the reaſon is, for that, as their faith is a fancy it ſelfe, ſo it apprehendeth eternall ſaluation as a fancy, and ſo they can be bold enough; but *temporall ſaluation* being apprehended as a matter of truth, their fantaſticall faith cannot lay hold of the promiſes thereof: theſe men that ſo confidently profeſſe that they beleeue God hath prouided ſuperabundant riches of glory hereafter for them, cannot yet beleeue that he will prouide competent neceſſaries of maintenance for this preſent life, whence they ſo tremble in their dangers. Againe, Faith beleeueth the threats of the Word, together with the promiſes. Now, thou who pretendeſt beliefe of the promiſes, ſhew me thy beliefe of the threatnings: diddeſt thou beleeue the truth of thoſe menaces which God hath denounced againſt vncleane, couetous, ambitious, proude, enuious, malicious perſons, and ſuch like ſinners, how durſt thou then ſo wallow in theſe ſinnes, that

if

if God inſtead of Hell had promiſed Heauen, as a reward vnto them, thou couldeſt not doe more than thou doeſt: Why ſhouldeſt thou deceiue thy ſelfe with an opinion of faith, when indeed thou beleeueſt not ſo much as the Diuell? for hee *beleeues* [namely the threatnings of the word] and *trembles* for horrour; but thou goeſt on in ſinne, making a mocke of the menaces; and in the infidelity of the heart, giueſt them the lye, ſaying, no ſuch thing ſhall befall thee. And ſo much for the three former *ſelfe-deceiuers*. Iames 2.

CHAP. V.

Of the deceits of the temporary Beleeuers Faith, and feelings.

IV. Temporaries deceit, touching Matth. 13. Matth. 13. 20. explayned.

WEe come now to the fourth ſort of theſe *deceiuers*, the *Temporary Beleeuer*, deſcribed by our *Sauiour* in the *Parable* of the Stonie and Thorny ground, & by the *Apoſtle Heb. 6.* They heare the word, and are inlightened in their vnderſtandings, yea raviſhed one would thinke in their affections: for they heare it, ſaith our Sauiour, *with ioy:* where, by one of the chiefeſt affections, we are by like proportion to vnderſtand all the reſt, euen the affection of griefe it ſelfe; that as they reioyce in hearing of the comforts, and other ſuch like doctrine which requireth ioy, ſo when the nature of doctrine requireth griefe, they are alſo affected with ſorrow: and therefore as the hearing of the word, with thoſe *Iſraelites*, doe often euen draw

buckets of water, and ſhed riuers of teares: euen this alſo is to be vnderſtood by their hearing the Word with ioy, becauſe they reioyce euen in this greife, taſting of the ſweetnes of the word, & finding a comfortable reliſh therein. Theſe men wee ſee goe very farre, ſo that as the Apoſtle ſpeakes, they are in ſome ſort *made partakers of the holy Ghoſt, they taſte of the powers of the world to come*, & expreſſe their inward grace by outward obedience, bringing forth fruit very ſpeedily, farre ſooner than others, as the ſtony ground is more quicke & forward than other ſoyles. And yet for all this, theſe alſo being rotten at the heart, are to bee ranked in the number of *ſelfe-deceiuers*, as falſely iudging themſelues to be in the ſtate of grace. The deceitfull argument whereby they thus iudge, is this:

Whoſoeuer hath true *faith, repentance, obedience*, is in the ſtate of grace.

But I haue theſe three, ſaith the *Temporary*: therefore I am in the ſtate of grace.

This deceit is far more deepe and dangerous than any of the former three, for their errour was in the *ground* wheron their argument was built, not in the application thereof, as in the argument of the *rich Worldling*; *Whoſoeuer hath outward proſperity, is in Gods fauour: But I haue outward proſperity*. Here the deceit is in the *propoſition*, not in the *aſſumption*: for he truly *aſſumes* to himſelfe outward proſperity; but his *propoſition* is falſe, that *outward proſperity is an argument of Gods fauour*. So the ciuill man erres not in his *application* of ciuill and outward righteouſneſſe to himſelfe; but in his *ground* that this ciuill righteouſneſſe

teouſneſſe is enough to get ſaluation. And ſo the *looſe Proteſtant* rightly applies to himſelfe outward profeſſion, hearing of the word, &c. but his ground is deceitfull, that this is ſufficient to make one a good *Chriſtian*. But here it is otherwiſe. The ground of their Temporarie beleeuers argument is moſt certaine and agreeable to the Word; namely, that whoſoeuer hath true Faith, Repentance, or Obedience, is in the ſtate of grace; all the deceit is in the application: for the *Temporary*, when he *aſſumes* thoſe things to himſelfe, *preſumes*. His *aſſumption*: But I haue true faith, &c. is nothing but meere *preſumption*. And therefore he is harder to be deliuered from this his deceit than the other: for with them there needed no more adoe, than to ſhew the falſeneſſe of their *grounds*, which might eaſily be done; but heere the falſeneſſe of the *application* of their *grounds* muſt be diſcouered, which is very hard, becauſe of the neere affinity and likeneſſe betwixt the Faith, Repentance, Obedience of the *true* and *temporary* beleeuer: which is ſo great, that euen the moſt iudicious, & diſcerning Chriſtians, cannot perfectly diſtinguiſh betwixt them. Hence *Iudas* among the Diſciples, and *Ananias* and *Saphira*, and *Nicholas* the *Deacon*, among them in the Primitiue Church, till God detected them, went for true beleeuers: for this difference of theſe two Faiths, howſoeuer in *generall* we know it, as it is reueiled in the word, yet in *ſpeciall* we know it not as it is in men, that we can ſay before the *euent* declare it, *This man is a Temporary onely*. This is diſcernable only to him that is *greater than our hearts*, and therefore knoweth our hearts

better than our ſelues. Neuertheleſſe the *Temporary*, if hee would deale vnpartially in the trying of his owne heart by the rule of the Word, hee ſhould eaſily come to eſpie out the deceit thereof.

1. His Faith: both the

And firſt as touching his Faith, it is euident it is not ſound: for *Chriſt* dare not truſt it; as wee ſee in them that are ſaid in the Goſpel to beleeue in *Chriſt*, and yet could not be beleeued by him. *Many (* ſaith *Iohn) beleeued in his name when they ſaw his miracles,*

Ioh. 2. 23, 24. *but Ieſus did not commit himſelf vnto them, becauſe he knew them all.* But of the true beleeuer, *Chriſt* ſayes,

Iohn 6. 64. that hee reiects none that come vnto him. *Iudas* was an *arch-temporary*, and yet, that hee neuer truely beleeued, appeareth by the ſame *Euangeliſt* thus commenting vpon theſe words of *Chriſt*, *(But there are ſome of you that beleeue not) for Ieſus knew who they were that beleeued not, and who ſhould betray him.* Marke how the *Euangeliſt* ranks the *traitor* among the *non-beleeuers*; & how, being to giue a reaſon why *Chriſt* ſaid, all of them beleeued not, hee ſaith *Chriſt* knew who ſhould betray him. And more plainely doth this appeare afterward in *Chriſts* anſwere to *Peter*, profeſſing in the name of the whole twelue,

Verſe 70. *We beleeue, &c. Haue not I choſen you twelue, and one of you is a Diuell?* As if he ſhould ſay, no, *Peter*, al of you doe not beleeue, though thou ſpeakeſt generally of all: One of you is a *Diuell*. Let vs ſee then how this *temporary* deceiueth himſelfe, in thinking hee hath that faith which hee wants. The deceitfull argument, whereby he would conclude faith to himſelfe, is drawne, firſt from the *parts* of Faith: Secondly, the *ſignes*. The *parts* of Faith are two, firſt, *knowledge* of

of the word in *generall* with assent: secondly, *application* of the promises in *speciall* to ones selfe. Both these the *temporary* thinks he hath, and therefore also faith. First, for *knowledge*, it cannot be denyed but hee may haue an excellent measure thereof; insomuch as he may not only apprehend all the points of Religion himselfe, and be able to talke of them, but also teach them vnto others, as *Iudas* did, and many others, whose plea shall bee at the last day, *Lord haue we not taught in thy name?* And in the Parable, the Lamps of the *foolish virgins* blaze as much as the wise ones. Yet for all this there are deceits in this knowledge, whereby it is differenced from the knowledge of true Faith.

1. Parts which are,

1 Generall knowledge which is discouerd to bee deceitfull, because neither,

Matth. 7.

First, the knowledge of the *Temporary* is not so well grounded either vpon the *testimony of the Scriptures*, or vpon *experience*, as is the knowledge of the true beleeuer. To which may that seeme to appertaine which is said in the *Gospell*, that they haue no *roote*, their knowledge is not a *rooted* and well setled knowledge: for neither haue they that care which the true beleeuers haue, to build themselues on the sure authorities of the Scriptures, neither yet at all do they nourish their knowledge with an holy practise, that so they might haue a *practicall*, a *feeling*, and *experimentall* knowledge; wherein indeed the knowledge of Faith, excelleth the knowledge euen of the Diuell himselfe: for though he excell vs, as in all other knowledge, so also in *diuine*, yet hee knowes not the chiefe points thereof, such as are *Faith, repentance, loue, the presence of the Spirit*, what they bee, by his owne experience, as doth the meanest

1. Grounded.

neſt and pooreſt *Chriſtian*. Herein the pooreſt idiot, being a ſound Chriſtian, goeth beyond the profoundeſt Clearks that are not ſanctified, that he hath his own hart in ſtead of a *Commētary* to help him to vnderſtand euen the moſt needfull points of the *Scripture*. The knowledge therefore of the *Temporary* is but ſhallow to that of the true Chriſtian: whoſe priuiledge it is, not only to know the things themſelues vttered, but alſo the intent & the meaning of God therein. *The ſecret of the Lord*, ſaith *Dauid*, *is reuealed to them that feare him*. This *ſecret* is hid from the wicked.

2. Not heating. Secondly, the knowledge of Faith is a through *heating* knowledge, which warmes a man at the very heart, working loue of the truth knowne: for *truth* and *goodneſſe* differ no more than the Seale and the Print. Truth, truely knowne, ſtampes goodneſſe in the heart. But the Temporaries heart receiues no ſuch impreſſion, ſtill it remaines an euill & vnſound heart, a nourcery of many ſecret corruptions, in which is no goodneſſe, therefore his knowledge is onely a flame that giues *light* by *blazing*, but no ſound and durable *heat* by *burning*.

3. Nor humbling. Iob 42.5. Thirdly, the knowledge of Faith is an *humbling* knowledge. *Now mine eye hath ſeene thee*, ſaith *Iob*, *therefore I abhorre my ſelfe in duſt and aſhes*. But the Temporaries knowledge is a ſwelling knowledge, puffing him vp in the conceit of himſelfe.

2. Speciall application, which is, Secondly, for *application*, which is indeed the very pith and marrow of ſauing Faith; no doubt but the *Temporary* doth in his own conceit apply *Chriſt*: for Chriſt bringeth him in *threatning kindneſſe* vpon him,

him, & ſo challenging entrance into his kingdome, euen at the day of iudgement, which ſheweth that he might both liue and die in this perſwaſion, that he was the member of Chriſt, and ſo in the application of the promiſes. But this conceit of his is meere deceit: for in truth he applies nought but an *Idoll*, a fanſie, a ſhaddow: for as the Diſciples when they ſaw Chriſt on the Sea, were deceiued, taking him for a walking Spirit: ſo contrarily, theſe temporary beleeuers, when they ſee and heare nothing indeed but the Diuell, (happily *transforming himſelfe into an Angel of light*) yet they thinke they ſee and heare *Chriſt* himſelfe. This applicatiõ of *Chriſt* is like to the application of bread and drinke in a dreame. Doth the dreamer therefore eate bread, or drinke beere? Doth he truly apply theſe things to himſelf, becauſe he thinkes ſo? No more doſt thou eate Chriſts fleſh, or drinke Chriſts bloud, becauſe thy doating braine ſo dreameth. *Aiax* in his frenzie tooke ſimple ſheepe for his crafty enemies. And when hee had ſlaine the Cattell, thought verily he had ſlaine his enemies. His deceit was great, to take ſheepe for men, thine greater, to take a ſhadow for a ſubſtance; nay, *Sathan* for *Chriſt*: for, that thou doſt not apprehend true *Chriſt*, may appeare by this, that true Faiths apprehenſion of Chriſt, is *mutuall*. It doth not ſo lay hold on Chriſt, as wee take hold of a tree, or ſome ſuch like ſenſeleſſe thing, but as we vſe to doe in our ſalutations, when we imbrace one another, there is a mutuall hold on both ſides. Whence the act of the *Patriarkes* Faith in apprehending the promiſes, is elegantly ſet out by the Apoſtle, by the *metaphore*

Matth. 7.

Eſay 29. 8.

Proued falſe, and

ἐπαγκαλάμενοι. Hebr. 11. 13. inlightned.

of *saluting*; *They saluted, kissed, or imbraced the promises.* So that true Faith, kissing *Christ*, is kissed of him, embracing *Christ* is re-imbraced of him, and it
Phil.3.12. so apprehends *Christ*, that at the same time the beleeuer is apprehended of *Christ*, as *Paul* sheweth in his owne example. Now those whom *Christ* hath once gripd with his hand, predestinating them to eternall saluation, such no power can euer wring out of his
Iohn 10. hands. *No man can take my sheepe out of my hands.*
Iohn 5.24. Whence that, *He that beleeueth, hath eternall life, and*
Iohn 6.37.38. *shall neuer come into condemnation.* And againe, *Hee that commeth to me, I cast not away. For I came downe, not to doe mine owne will, but my Fathers: and this is his will, that of all he hath giuen me, I should loose nothing, but should raise it vp at the last day.* If any say, though *Christ* cast them not away that beleeue, yet they may cast away themselues: I answer, neither can that be: for in the nine and thirtieth verse he saith, that he shall loose nothing that is giuen him. But if the beleeuer might cast himselfe away, *Christ* then should loose something giuen him. As the prodigall childe, though of himselfe hee left his Father, yet
Luke.15. is called the *lost Childe.* Christ then cannot so loose any true beleeuer, but that hee shall raise him vp at the last day to eternall life. But temporary beleeuers, as we see in *Iudas*, may *finally* fall away from
Acts 1. *Christ*, and goe to their *owne place*; *ergo*, they were no true beleeuers, they apprehended onely an *Idoll* that could not hold them, and not *Christ*, whose hand is a sure *hold-fast*, neuer letting goe that which once it hath seized on. The true beleeuer is *rooted in faith*,
Ephes.1. Matth.13. but of the temporary *Christ* saith, *He hath no rooting*;

and

and therefore his Faith is naught.

Obiect. Why then is it ſaid, *Luke* 8. 13. theſe men doe beleeue, if they doe not? Luke 8.13.

Anſw. 1. The *Scripture*, in many things, ſpeaketh according to the probable and common iudgement of men. Thus the Moone is called one of the two *great* lights, when indeed it is the leaſt of all. Thus the Diuell called *Samuell*, becauſe, in his likenes, and ſo thought of *Saul*. And thus the fancy of the *temporary* called Faith, becauſe, hauing ſome reſemblance of true Faith it goes for true Faith both with him that hath it, and with others. 2. They haue indeed true Faith in their *kinde*, namely, a ioyfull aſſent to the truth of the Goſpell: but not the *iuſtifying faith* of the Elect, which they thinke they haue. Geneſ. 2.

But you will ſay, ſhew vs then the *deceits* of this Faith, that both the true beleeuer may be deliuered from *falſe feare*, and the temporary from *falſe ioy*. Diſcouered by the markes of true faiths application.

I anſwer 1. The true beleeuer beleeues with much conflicting, as in him in the *Goſpell* that cried, *Lord, I beleeue, helpe my vnbeliefe*. The combat was not ſo great betwixt *Michael*, and *Sathan*, concerning *Moſes* dead body, as it is betwixt *Sathan* and euery true beleeuer, concerning *Chriſts liuing bodie*. When Faith goes about to lay hold of it, the Diuell ſtriketh at her hands, and would plucke them away from it. Hence Faith is faine to tugge, and wraſtle, euen till it ſweat againe. And therefore the Apoſtle *Paul* calles it, *the difficult worke of Faith*, becauſe the beleeuer hath ſuch adoe to beleeue; not onely in regard of the oppoſition made by the fleſh (full of infidelity) which as in all good things, ſo ſpecially in 1. Conflict in beleeuing. Τὸ ἔργον. 1. Thes. 1. 1.

1.Cor.9.

in beleeuing, wee muſt *beate downe* with *Paul*, but alſo in regard of the violent aſſaults of Sathan, impleading our Faith, as naught, and ſo often putting vs to our ſhifts, making vs to ſearch, and trie our Faith, to pray earneſtly for our Faiths confirmation, and ſo with much *feare and trembling to work out our owne ſaluation*. It is nothing ſo with the Temporary beleeuer in his Faith. Hee finds it very eaſie to beleeue. Sathan troubles not him, for then he ſhould be diuided againſt himſelfe, who begat that preſumptuous faith in him. Nay rather Sathan confirmes him in this his deceit. And therfore our *temporary* doth not ſo ſuſpect himſelfe, doth not ſo try and examine himſelfe, doth not ſo worke out the worke of his faith with thoſe ſtrong cryes of feruent prayer, with that feare and iealouſie, and with thoſe bitter bickerings with infidelity, that the true beleeuer doth.

2. Application of our ſelues to *Chriſt*, and therefore are there Two hands of Faith.

2. Faiths application of *Chriſt* to the beleeuer, is with application of the beleeuer to *Chriſt*. For faith hath, as it were, two hands: One receiuing *Chriſt* from God: the other giuing the beleeuer to God. And both theſe hands it exerciſeth at once. At the ſame time the beleeuer applyeth *Chriſt* to his owne heart, hee applies his heart to CHRIST, and cleaues to him with full purpoſe of ſoule. This was notably ſhadowed out vnder the ceremoniall law, in the coniunction of the *ſin-offering*, which noted *Chriſt*, and the *burnt-offering*, which as *Paul* hath interpreted it, more ſpecially ſignified the ſacrificing of the fleſh, the crucifying of *olde Adam*. True faith offers both theſe at once. But the *temporaries* faith

Rom.12.1.

is

is lame on that hand, which ſhould offer the *burnt-offering*, he onely *takes Chriſt*, he giues not himſelfe to *Chriſt*: hee offers the *ſinne-offering* without the *burnt-offering*. And therefore applying *Chriſt* to *himſelfe*, and not *himſelfe* to *Chriſt*, he miſ-applieth. Indeed he may make ſome ſhew of giuing himſelfe to Chriſt, but in truth hee reſerues himſelfe to himſelfe: hee nouriſhes ſome ſpeciall ſinne or other in himſelfe, and ſo giues himſelfe to Sathan, to ſin, not to *Chriſt*. As *Herod* gaue himſelfe, not to Chriſt, but to *Herodias*, to his luſt; and *Iudas* gaue himſelfe, not to *Chriſt*, but to the bagge, and to the baggage of his couetouſneſſe.

3. A third property of true Faiths apprehenſion, is ſet out in *Abrahams* example, who is ſaid *to hope againſt hope*: when the beleeuer is in heauy agonies, and feeleth a very *hell* in his conſcience, yet then can he apprehend *heauen*, & with *Ionas* in the whalles belly call vpon God in faith: for *faith is the ſubſtance of things that are not*, much more than of things which indeede are, though not in appearance. If it can giue ſubſiſtence to things that are not ſubſiſtent, much more then, appearance and viſibility to things that are not viſible and apparant: ſo that faith can ſee one contrary in another, in the very depth of hell, heauen, in the very extremity of miſery, happineſſe, in the very middeſt of anger, mercy: and the Woman of *Canaan*, *Mat.* 15. can picke comfort out of the reproachfull name of Dogge, and when nothing but war is to be ſeene in Gods face, yet then can it pierce through all the thick clouds, and behold the ſweete ſun-ſhine of Gods fauour & grace in Chriſt: through the

3. Beleeuing againſt ſenſe Rom. 4.

Hebr. 11. 1.

the bent browes of the irefull Iudge can it see the yearning and relenting bowels of the compassionate Father: the eye of true Faith can looke vpon God, not onely *smiling*, and inuiting vs to himselfe by a *sweet* and *gracious*, but also *lowring*, and driuing vs away with a darke & cloudy countenance: but then is our *temporaries* Faith cleane dashed out of countenance; *Will the hypocrite pray alwayes?* saith *Iob*, and so, will he beleeue alway? No, a little winde blowes downe the Spiders webbe of his hope. When Gods hands are full of gifts to bestow, then his faith is ready to lay hold on them. Hee is like to children that come running to their father when there is an apple in his hand to tolle them, but not when the rod is in his hand to correct them: or rather, like to dogges, which, if they see a cruft in your hand, come fawning and glauering; but if they see a cudgell, and that you come toward them to strike, either they fearefully run away, or desperatly flie in your face. But the true beleeuer goes further; and when there is a naked drawne sword in Gods hand, yet he dares venture and presse towards God: though the Lord set neuer so sterne a countenance against him, he will not be out-faced, but in an holy kind of impudencie hee will out-looke him, and say; Lord, though thou looke vpon mee, as though thou wouldest slay mee, yet stil wil I looke vpon thee for helpe; *Though thou kill mee, yet will I trust in thee*: But in such a case the *temporaries* former *iolly confidence* vanisheth: here is the triall of Faith.

Iob 27. 10.

Iob 13.

Thus the *temporary* deceiues himselfe in the parts of Faith. The *signes* of Faith are those *feelings*, those delights

delights & ioyes which are felt in hearing the word, in prayer, in meditating of the promiſes: for as in feeding vpon ſweet and pleaſant meate there is a *naturall*, ſo alſo in Faiths feeding vpon the promiſes there is a *ſpirituall* gladnes: and in this ſpirituall food alſo that coniunction of *filling the heart with food and gladnes* is true. Therfore *Peter* ioynes both theſe together, *Wee beleeue and reioyce:* now theſe comforts and ioyes the *temporary* in ſome ſort feeles. *Chriſt* ſayes *they receiue the word with ioy. Paul* ſayes, *They taſt of the good word of God, & of the powers of the life to come.* The Iewes are ſaid to reioyce in the light of *Iohns* miniſtery. *Herod* is ſaid to heare *Iohn willingly* or chearefully: & hence he concludes faith to himſelfe. But the truth is, there is exceeding much deceit in this ioy and feeling: it is not ſolid, but onely ſuperficiary, onely a taſte as the *Apoſtle* tearmeth it, no eating to any purpoſe; a *ſlipping*, no *ſoaking*, no through digeſtion; a *floating aloft* in the Riuer of *Chriſts* bloud, no *diuing downe* to the bottome, and as it were *burying* as the *Apoſtle* ſpeaketh. And this may appeare by foure *properties* of the ioy of true faith which doe not all agree to the *temporaries* ioy.

2. And the ſignes, his ioy and feelings, diſcouered by their,

Acts 14.

1. Pet. 1. 9.

Math. 13.

Hebr. 6.

Iohn 4.

Rom. 6.

1. Property is *ſincerity*, whereby the beleeuer reioyceth in the word, becauſe of the word it ſelfe, & the goodneſſe and holineſſe thereof, but the delight which the temporary beleeuer taketh in the word, is rather for the nouelty of the doctrine deliuered, or for ſome affection they carry to the Preacher, for ſome common and outward gifts, either of life or learning, or for his elocution, action, words, phraſes in deliuery, or any ſuch like reſpect. This was Saint

1. Vnſoundneſſe.

Auguſtines

Auguſtines delight which before his conuerſion hee tooke in Saint *Ambroſe* Sermons, more for the eloquence of the words, than the ſubſtance of the matter: and this alſo was the delight which *Ezechiels* auditors tooke in preaching. Hee was vnto them as the pleaſant voyce of a Muſitian, & they commended him much, but yet their hearts *ranne after their couetouſneſſe*, as did *Herods* after his inceſt, for all he delighted ſo much in *Iohns* miniſtery. If his ioy in the word had beene ſincere, he would haue reioyced as well in the doctrine of the ſeauenth commandement as in any other: but this galled him. Thus is it with our *Temporary*, hee can delight in the word as long as it troubles him not in his beloued ſins: but let it once touch him there, hee ſpurnes preſently, and flings away. Therefore hee delighteth not in the word ſincerely, becauſe it is the word of God, for then one part thereof would bee as welcome to him as another. Now the true beleeuer, euen when the word croſſeth his corruption, can yet then ſay with *Paul, I delight in the Law, concerning the inner man.*

Ezech. 33.

Rom. 7. 22.

2. Sleightnes. Iohn 15.

2. True ioy is a *full* ioy, as our *Sauiour* ſpeaketh to his Diſciples, *That your ioy may be full.* The true beleeuer ſo reioyceth in things ſpirituall, that hee wholly deſpiſeth the ioy of things temporall, and in them reioyceth *ſlightly* and *ouerly as though he reioyced not.* His ioy is a *ſhouting ioy*, ſuch as is the *ioy of harueſt: Thou haſt giuen more ioy*, ſaith *Dauid*, *then when there Corne and Oyle abounded.* But the ioy which our *Temporary* findeth in things ſpirituall, is nothing comparable to that in temporall. *Iudas* ioy in the *bagge*, was aboue that hee tooke in *Chriſt*, and his

1. Corin. 7. Eſay 9. Pſalm. 4. 8.

his Doctrine. *Herod* tooke greater delight and contentment in *Herodias* than in *Iohn*, and in the prophane damſels dancing, than in the holy Prophets preaching. For among thoſe many powerfull Sermons which he heard him preach; when was he euer ſo affected, as to ſay, *Iohn aske what thou wilt, and it ſhall bee giuen thee, euen to halfe of the Kingdome?* If the ſpirituall ioy of the *Temporary* were *full*, what need he then to *fill it vp* with this carnall and ſinfull ioy? *He that is full*, ſayth *Salomon*, *loatheth the honey-combe*. So he that is full of this ſweet ſpirituall ioy, loatheth the ſweeteſt and moſt delicious honey-combs of the fleſh or the world. But the *Temporaries* teeth water after them. Hee is like thoſe fowle, that as they flie aloft, ſo alſo they ſwim in the waters: which as they were vncleane vnder the Law, ſo alſo is he, for that ſeeming to mount vp in ſpiritual ioyes, he yet withall ſwimmeth, yea, batheth himſelfe in the waters of carnal delights. Hence it is that the ioy of the Temporary is but an obſcure and muddy ioy: for carnall ioyes mixed with ſpirituall, are as a *dampe* to put out their light, and as mud to trouble and diſtemper their cleare riuers; whereas the ioy of the true beleeuer, being free from ſuch diſtemperature, is farre more cleare and lightſome. Leuit. 11. 19.

3. True ioy is a *ſtrong* ioy, according to that in *Nehemiah*, *The ioy of the Lord is your ſtrength*. And this *ſtrength* it ſheweth ſpecially in three caſes. 3. Faintnes: and that, Nehem. 8. 10.

1. In our *paſſiue obedience*, in induring afflictions. Saint *Paul* giueth this reaſon, why the faithfull are ſo vnconquerable in their afflictions, ſtill by meanes of their patience poſſeſſing their ſoules, *be-* 1. In not ſuffering.

cauſe

Rom. 5.

cause the loue of God is spread abroad into our hearts by the Holy-Ghost, Loe the power of true and liuely feeling of Gods sweetnesse in *Christ*: it can make vs hold vp the head in the greatest dieiections: *Except*

Psal.119.92.

thy Law had beene my delight, (saith the Prophet) *I should now haue perished in mine affliction*, being ouercome by the extremity of my tribulation, I should haue done that which in effect *Sauls* persecutions bad me do, namely renounce the true God, and *goe*

1.Sam.26.19

and serue other gods. Where then there is a sound delight in the word, it keepes a man from such kind of perishing: for, as the Apostle excellently saith,

Phil.4.7.

The peace of God garde th our hearts in Christ Iesus, that though our troubles and crosses would plucke vs from Christ, yet where there is true peace, true ioy in the holy Ghost, it is so sweete and comfortable, that it holds vs fast to *Christ*, and for all our troubles, makes vs to say with *Peter*, *It is good being here:* we know not where to mend our selues: but the *temporary Beleeuer* is not alwayes thus kept from perishing in affliction: for our *Sauiour* of one kind of them

Mat 13.21. Luk.8.13.

saith, that *When persecution of the Word commeth, then he is offended, and in the time of tentation departeth away.* Now true ioy, as wee say, is a fountaine of water, to refresh and relieue vs in the greatest drought, and in the most scorching heat of persecution: but the *temporaries* ioy is a standing poole, which is dryed vp in the heate of Summer, in persecution he shrinkes, and therefore his ioy is not the ioy of true faith.

2.In not obeying.

2. *The ioy of the Lord is our strength* in our *actiue obedience*, which is dayly to bee performed in the whole

whole course of our lines. *When thou hast inlarged my heart* (saith *Dauid*) *I shall runne the wayes of thy Commandements.* Now it is spirituall ioy that inlargeth a Christians heart, euen as griefe contracts it. And when the Christians heart is thus inlarged, he hath such fresh life and spirit put into him, that it makes him runne, euen with the feet of the Hinde, swiftly, in the Christians race. It is as oyle, wherewith the body being suppled, is the more agile, and nimble for action: as in *Iacob*, after that hee had beene soaked in this oyle, and bathed in this bath of heauenly comforts in *Bethel*, as it were a generous and manly horse refreshed with a baite in his iourney: the text sayes, that *he lift vp his feet*, that is, went chearefully, and with good heart & courage, forward in his trauell. But our *temporarie* after his best refreshing with the spiritual delicates riseth vp with those *Israelites*, to play, he is as weake and impotent as before, either for resisting temptation, or performing any good duty. So far is he from *lifting vp his feet with* Iacob, *to run the wayes of Gods Commandements with Dauid.* The traueller that by the way drinks a good draught of wine, is refreshed, and thereby inabled for his trauell: if hee onely sippe of it with his mouth, still he will remaine faint, and weary, vnable to hold on in traue l. So is it with the temporary beleeuer, that onely sippes of this spirituall wine, hee cannot possibly haue *Dauids* strength, to *runne the way of Gods Commandements.* Heere then is the discouery of the deceit of his heart in this kind: he feeleth often many comforts and is sometimes in prayer, hearing, receiuing the Sacraments, and such like

Psal 119.30, cleered.

*Gen.*30.1.

exercises euen rauished againe; but yet for all this, the fruit of a well ordered heart and life follows not. And therefore in truth he cannot haue any sound comfort in them, as any euidences of iustifying Faith for excellently hath *Zach* coupled these two things togther, *To giue light to them that sit in darknes and in the shadow of death*, (which I interpret aswell of the light of *ioy* and *comfort* in the *affections*, as of *knowledge* in the *vnderstanding*,) *and to guide our feet into the waies of peace.* So that if once being refreshed with the warmth of this light, of this fire, we rise not vp to walke in the wayes of peace, but sit still in the chaire of sloth, holding the hand in the bosome: it is an argument it was no true light, but onely a sodain and deceitfull flashing that shone vnto vs.

Luke 1.79. interpreted.

3. Is not rising vp after fals, *Psal.* 4 7,8.

3. The ioy of the Lord sheweth it strength, in *receiuing vs after our falles, temptations, deiections.* As we may see in *Dauid*, in temptation and distresse, feeling the absence of the spirit, and Gods estranging of himselfe from him, he prayes, *Lord lift thou vp the light of thy countenance*, striuing to recouer his losse. But how, and by what argument? by the experience of the ioy which formerly he had felt in the apprehension of Gods fauour; *Thou hast giuen me more ioy then they haue had in abundance of corne and oyle.* Lo, the ioy that *Dauid* had felt in Gods fauour in time past, set his teeth on edge after it againe: a notable property of true spirituall ioy; it makes vs cleaue fast to God, who is the matter of our ioy, euen then when either he is departing from vs, by with-drawing his face from our eye, or wee are departing from him, by with-drawing our necke from his yoke: we haue

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an example in the *Apostaticall* Church of the *Israelites*, conceiuing a purpose of returning againe to the Lord, for that it was better with her before, then since her reuolt. And so the *Prodigall sonne*, when he was pinched with famine, calling to minde the former good fare at his Fathers house, resolueth thereupon to returne home againe. Hence it was that Christ, going about to recouer the Church of *Ephesus*, something falne, he puts her in mind of her former estate, and the happy priuiledges thereof which now shee wanted: *Remember from whence thou art falne, and repent, &c.* That is, consider what kind of estate thou wast in, in the time of thy first loue, how full of peace, ioy in the holy Ghost, liberty of spirit, &c. and then, repentance and doing the first works wil follow. For he that hath once tasted of the sweet of this ioy, is so affected therewith, that with *Paul* he would rather die then lose it. And therefore, feeling it to be something eclipsed by his falls, hee can neuer be at rest, till by renuing of his repentance, he be againe repossessed of it. But now it is farre otherwise with the base counterfeit ioy of the *Temporarie* belieuer. The true beleeuers ioy ariseth from a through apprehension of Gods mercy by faith, from a through feeling of the warmth of the *Euangelicall wine*, cheering him euen at the very heart, and therefore this ioy obtained the chiefte and soueraigntie in his soule; for the ioy in outward things was but as a shadow, and in them, as before was said, he reioyced, *as though hee reioyced not.* Hence it then commeth to passe, that sin hauing prophaned and something obscured his ioy, notwithstanding all outward com-

Hosea 2.7.

Luke 15. Reuel. 2.5.

comforts in great aboundance present themselues, and their seruice, yet they are in his account but miserable comforters, no, for all them he droupes, and hangs downe the head, & *hangs vp his harps*, remembring the *comforts of Sion*, & those sweet *songs of the night*, wherewith God was once wont to fil his mouth, he begins to think with himselfe: O in what happy case was I, when I walked faithfully and vprightly with my God! O the sweet songs of the night, & heauenly inspirations of the Almighty! O the gracious visitations of the Spirit, and teachings of the reines in the night season! How was I then fed with the bread of Angels, and feasted with the daintiest of those heauely delicates? Why then doe I depriue my selfe of all these comforts by mine owne negligence? Why returne I not againe to my good God, to enioy his heretofore tasted sweetnesse? But now the *Temporaries* ioy ariseth onely from a very slight and superficiall apprehension of the promises, onely from a sipping of this wine in the mouth, and not from any operation therof at the heart: & therefore his ioy, as we shewed, was greater in outward things then in spirituall: and hence it comes to passe, that when for the retaining of these temporall comforts, he begins to fall, his spiritual ioy, by this means once interrupted, quite dieth: for it was not of that force, to leaue so deepe an impression in his heart, as that afterward hee should be affected with the remembrance thereof, in so powerfull a manner as thereby to bee raised vp againe, to seeke the Lord afresh by a renued act of faith and repentance. But the ioy and comfort of the true beleiuer had such a quick-

Psal 137.

Psal. 77. 6.

quickning and reuiuing vertue in it, that hee cannot but remember it, euen in his more grieuous falls, and with the Prophet, in the remembrance thereof, ſay *I will neuer forget thy precepts : for by them thou haſt quickned me.* Pſal. 119. 93.

4 Vnſeaſonable haſtineſſe.

IV. The ioy of true Faith, is a more orderly, and leiſurely ioy, it comes not all on the ſodaine, but vſually by certaine ſteppes and degrees, in this manner. Firſt, the beleeuer ſees his owne ſinfull wretchednes, clearely repreſented to his eies in the glaſſe of the Law, and thereupon agaſt with ſo fearefull a ſight, he is in great diſtreſſe, feeling how bitter and burdenſome his ſins are: for which being throughly pricked and perplexed in conſcience, and knowing there is no remedy but Faith in Chriſt, he beginneth to hunger for Chriſts righteouſneſſe, and for Faith to apprehend it, yawning in his deſires, euen like the drie and thirſty ground. This Faith when at length he hath got by many ſtrong and loud cryes, ſent vp to the throne of Grace, he feeleth his minde calmed, and beginneth to reioyce in the ſaluation of the Lord. An example of ioy thus wrought, we haue in thoſe Conuerts of *Peter*, who were firſt pricked and wounded in Spirit, crying out to the Apoſtles, for ſome releeſe; and then afterward, hearing the promiſes, and receiuing the Sacraments, they were repleniſhed with the ioy of the holy Ghoſt. Acts 2. 37. 38. 46. But the *Temporaries* ioy comes not ſo ſlowly, but it ſprouteth forth like *Ionas* Gourde ſodainely in one night. And therfore in the Parable it is ſaid, that the ſeed in the ſtony ground incontinently ſprung forth. And in the expoſition of the Parable, Chriſt ſayes,

εὐθέως.

ὑπομονή. Luke 8.15. expounded.

that *immediately* vpon the firſt hearing, without any touch of conſcience, without any through humiliation going before, *they receiue the word with ioy*. But the good ground brings forth, as other of her fruits; ſo this of ioy, *with patience*, as *Luke* hath it: or as the Greeke word may beare, in *expectation*, or *tariance*; namely, for the fit ſeaſon. It is ſpoken (I take it) in oppoſition to the ſtony ground, which was ſaid to bring forth preſently vpon the receipt of the Seede. But the good ground doth rather reſtraine, or keepe in it ſelfe, doth not ſuddenly put forth it ſelfe, as the ſtony ground, but retaines the ſeede within, till the iuſt time of bringing forth be come. Wherefore this ouer violent haſtineſſe, that is in our *Temporaries* ioy, and ſo alſo other of his graces, giueth vs iuſt cauſe to ſuſpect them as deceitfull, and to feare in them the truth of the common Prouerbe, *Soone ripe ſoone rotten*. As in trauellers, hee that at the firſt is ſo free and frolike, and ſpurres it, and gallops it ſo luſtily, he ouer-takes indeede many in the way, and leaues them behinde; but at length his horſe is tyred, and then he is ouer-taken, to his ſhame, of the more ſober, & moderate Rider, whom ere-while he paſſed by, as an ouer flow companion: ſo in this ſpirituall iourney our Sauiour noteth it, that *many of the firſt* that outſtript their *fellowes, ſhall be laſt*, when the laſt ſhall be firſt. How farre was *Iudas* at firſt, before *Nicodemus? Nicodemus* came cloſely, and by ſtealth to Chriſt, and was onely a night profeſſor; *Iudas* followed him openly in the day, in the ſight of all men when *Nicodemus* was but a flow *ſcholler*, ſcarſe capable of the firſt elements of Chriſtianity, as namely,

of

of the doctrine of *Regeneration*, *Iudas* was a forward and zealous Preacher: And yet at last, *Nicodemus* that was *last*, became *first*: and *Iudas* that was *first*, became *last*: when *Iudas* did treacherously betray Christ in the night, he did faithfully professe him in the day, and when *Iudas* his great faith was turned into hellish despaire; then he went and hung himselfe; then did *Nicodemus* his little Faith, become strong and bold, that he durst openly begge, and honourably bury the body of Iesus. He that runnes ouer eagerly at the first beginning of his race, quickly runnes himselfe out of breath, and cannot possibly hold out. Vntimely fruits, children that come before their time, are vnshapen, and deformed children, and doe not liue. So are these Temporaries, whose graces come out of the wombe, before they haue their iust conception, mis-shapen, and deformed Christians, and such kinde of graces quickely vanish: It fareth with them as with children that are too timely witty and wise aboue their age; of whom wee say, and experience shewes as much, they are not long liued: when we see a Christian, at the very first dash breake forth into zeale, aboue the age of his Christianity, it is but an ill signe, a presage of no durable soundnesse. The flattering of the Sunne rayes often drawes forth the blossomes very earely: but afterward come colde nips, and then all is marred, and it had beene better they had not beene so forward. It is good then for Christians, that would not deceiue themselues, to take heede of the stony grounds ouerforwardnes; in their first beginnings to be wisely moderate: when they are but children in

Matth. 19 30. Iohn. 3.

Chriſt to ſpeake, and doe as children, and as *Dauid* ſpeaketh in another cauſe, not to vnder take, or venture on things too high for them, rather to imitate *Pythagoras* Schollers of whom the beſt and moſt towardly were to hold their peace for the two firſt yeares, and not before thus throughly ripened, to ſhew themſelues. Then may they haue ioy as of other of their gifts, ſo of theſe ioyes and feelings which now we ſpeake of. But the *Temporaries* reioycing is not good. Though God giue him ſome taſts and feelings, yet they are not as any earneſt of a greater payment to follow, ſo as they are to the Elect, euen the firſt fruits, promiſing an ample harueſt, but onely a *ſay* of precious wares, which oftentimes is giuen to chapmen that neuer buy, & purchaſe the whole: for this ioy wanteth both *ſinceritie*, being defiled: *fulnes* being ſleight and defectiue: *ſtrength* being faint and feeble: *moderation* being vnſeaſonable, forward & haſty. And therefore, though a kind of Spirituall ioy, yet for this deceit, deſerueth the ſame checke wherewith *Salomon* rebuketh the carnall, *Thou art madde, what is it that thou doeſt?*

1. Cor. 13. Pſal. 131. Gel. noct. Att. lib. 1.

Eccleſ. 2.

Chap. VI.

Of the deceit of the Temporarie beleeuers ſorrowes and deſires.

THE deceits that are in the Temporaries *Faith* thus opened, wee come in the next place, to ſpeake of his deceits in the matter of Repentance. Where it cannot be denyed, but that he may goe very farre in the probable reſemblance of Repentance; inſomuch as hee himſelfe, as well as others, may thinke he hath in truth repented. To examine this more particularly, in the particulars of Repentance, and firſt in that which is inward, and then in that which is outward therein.

2. His repentance.

1. Inward, in his

1. For the *inward practiſe of Repentance*, there are two ſpeciall things wherein hee deceiueth himſelfe, *Sorrow*, *Deſire*. The former reſpecting time paſt: the latter, time preſent, and to come.

1. Sorrow.

1. For his *ſorrow*, he is wondrous wide, hee feeleth, no doubt, oftentimes ſome remorſe, the prickes and ſtings of an accuſing conſcience, as it were the arrowes of the Almighty ſticking in his ribbes: and hereupon concludes hee hath his part in godly ſorrow. But exceeding falſly, and deceitfully: For, who feele greater gripes, and pangs of of vpbrayding, and vexing conſciences, than doe the Diuells themſelues, and the moſt deſperate reprobates? So that if this reaſon were good, they alſo ſhould haue godly ſorrow. Indeed theſe compunctions of heart, theſe horrors, and terrours in the Elect

Proued falſe.

Elect are a notable *preparatiue* to godly ſorrow, and they are as the prickes of the needle, making way for the thred: as wee may ſee in the example of that troupe of Saint *Peters* Conuerts: neuertheleſſe they are to be diſtinguiſhed from *repentance* it ſelfe, as being common to the reprobate, with the Elect. Therfore, as the ſicke patient ſhould deceiue himſelfe in thinking hee had taken a ſufficient purge, becauſe he hath taken a preparatiue; or as he ſhould deceiue himſelfe, that ſhould thinke hee were entred farre enough into the houſe, that ſtands onely in the *Entry* or the *Porch*: ſo doth heere our *temporary* delude his ſoule, miſtaking ſome *preparatory*, and *introductorie* workes vnto repentance; for repentance it ſelfe. For notwithſtanding thoſe *Penitentiaries* in the Acts were miſerably wracked, and tormented in conſcience, and felt the two edged-ſword of the Spirit piercing through their ſoules, yet when they demanded of *Peter*, what they ſhould doe, namely, to be eaſed of their preſent diſtreſſe, receiued this anſwer; *Repent*: belike then they had not repented as yet, for all the ſmart of their rubbing & gailing conſciences. Nay, marke how *Peter* preſcribes *repentance* as the onely ſoueraigne remedy to releeue them in that their agony. Loe then yet a fowler and groſſer deceit, to take the *diſeaſe* for the *remedy*, to thinke that becauſe they haue the wound curable onely by the *Balme of Gilead*, therefore they haue the Balme it ſelfe. So alſo our *Sauiour* calleth ſuch as are in this caſe, men *heauy laden* and wearied with the burthen of ſinnes guilt, and bids them come vnto him. A man therefore may bee burthened with the ſenſe of

Acts 2.37.

Vide Bucerum, in Matth. 4.

Matth. 11.28.

of ſinne, and yet (as yet) not come to Chriſt. Yea, there is as great difference betwixt being thus heauie loaden; and comming to Chriſt, as betwixt hauing a burthen on ones backe, and the hauing of it taken off: for therefore doth CHRIST call ſuch to come vnto him, that by this meanes they might be eaſed. And yet more plainly doth our Sauiour cleere this, when he ſaith, that he came to *call ſinners* (vnderſtand it of ſinners laden with the burthen of their ſinnes, ſeeing and bewayling their miſery) *to repentance*. Therefore, to feele ones ſelfe a ſinner, and to bee touched with the ſenſe of our miſery, is not alwayes repentance. And in the place fore-alledged, *Matth.* 11. 28. hee bids ſuch as are laden with ſinne; that is, ſuch as feele the ſmart of ſins guilt preſſing the conſcience, euen them he bids to learne humilitie: which ſheweth that a man may be affected with ſome ſenſe of ſinne, and yet not truely humbled in godly ſorrow. But that his deceit, in thinking hee hath godly ſorrow, may the better appeare, let vs briefly examine it by the *Properties of godlie ſorrow*.

Matth. 9. And diſcouered by the markes of godly ſorrow.

Firſt, *Godly ſorrow* reſpects the *ſinne* more than the *puniſhment*, and maketh the repenting ſinner to be of this minde, that hee cares not what outward puniſhment he indures, ſo that hee might feele the guilt of his ſinne waſhed out of his conſcience, and behold the louing countenance of God in Chriſt. The voice of godly ſorrow is that of *Dauid*, *Take away the treſpaſſe of thy ſeruant*. It is the *treſpaſſe* hee would haue taken away: for as for the *Puniſhment*, how hee ſtoode affected; let his owne words afterward

Which are 1 To reſpect the ſinne moſt.

2 Sam. 24.

ward witnesse when he speaks thus to God, *let thine hand be vpon me and my Fathers house.* But it is onely the punishment either felt, or feared, that causeth that howling and crying, which sometimes is in the wicked *Temporarie*, as *Esau*, *Ahab*, *Iudas*, *&c.* The voyce of this base sorrow, is that of *Pharaoh*, *Take away this plague*, namely, of the outward scourge, not, *Take away this hard heart*, a greater plague than any: yea, than all the ten plagues. Marke the difference betwixt *Pharaoh* and *Dauid*; the *slaues* griefe, which is for the whip; and the sonnes, which is for offending his kind and louing father. The one is the griefe of *loue*, the other of *feare* and *hatred*.

a Durablenes. Psal. 51. 3. Secondly, *Godly sorrow* is lasting and durable, *My sinne*, saith *Dauid*, *is euer before mee*. Their humiliation is a continuall act, renewed daily; insomuch, that if they sometime through weakenesse omit it, they recompence it with an extraordinary measure therof afterward. The Prophet elsewhere complaineth, that his *teares* were as his *ordinary food*, which if men omit one day, they eate the more for it the next. But the sorrows of these *temporaries* are *aguish*, and come onely by *fits* and *starts*. Yet herein not aguish, that Agues are constant in their fittes, and some of them hold long, these sorrowes are very vncertaine and momentany. They may be sometimes, as a graue Diuine speaketh, *Sermon-sicke*, but no otherwise than men are *Sea-sicke*, who are presently well againe, when they come to shoare. Here then is the deceit of the *Temporarie*, that thinkes he hath sorrowed enough, if that at any time hee feele any *pangs* of these passions, any *qualmes* of griefe, any small

Psal. 42. 5.

ſmall workings of ſorrow to diſquiet him but a litle. Alike, as if one, feeling the fleſh to ſmart after the plaiſter newly applied to the ſoare, ſhould preſently take off the playſter, and thinke it had wrought enough; whereas the playſter muſt lie on ſtill, till it haue eaten out the corruption wholly. And ſo muſt this corroſiue of godly ſorrow, applied once to the feſtered ſoares of our ſinnes ſtill remaine with vs, till they be throughly healed, that is, to our dying day; and then all *teares*, euen the teares of godly ſorrow it ſelfe, *ſhall be wiped away*, but not before.

Reuel.7.17.

Thirdly, godly ſorrow, yea the very firſt ſeedes and preparations thereof, thoſe terrours and horrours that are in the conſciences of the Elect, they ſtill driue them to God, and fit them for the hand of God, to be wrought and framed thereby. As wee may ſee in them whom *Peters* Sermon pricked. Their wound made them ſeeke for Phyſicke, and draue them to the Phyſician, to the men and Miniſters of God. Now *Iudas* alſo had his terrours of conſcience: ſo alſo had *Saul* his. But whither did they driue them; The former not to Chriſt, but to the enemies of Chriſt, the high Prieſts, and the Deuill, to whom he went, when he went to the halter. The latter alſo, not to prayer, not to God, not to the men of God, but to Muſicke, to the Harpe, and at the laſt, to the Witch of *Endor*, to the Deuill. So they draue *Cain* to the building of Cities, thinking to deceiue thoſe terrours by that imployment of his minde. Thus alwayes doth the *Temporarie*, when God ſhootes his arrow into the ſide of his conſcience, flie from him, as a Dog from him that

3. Driuing to God.

Gen.4.17.

ſtriketh

ſtriketh him with a cudgell, and ſeekes any where rather for reliefe than at his hands: for ſuch is his deſpaire, whereof he is ſwallowed vp, and ſuch is his deſperate malice and hatred againſt God in this caſe, that hee cannot ſo much as whiſper the leaſt ſillable to him: It is otherwiſe with the Elect of God. *Paul* being fearefully wounded and confounded in his minde, could yet then ſay to that God that did all that vnto him, *Lord, what wouldeſt thou haue mee to doe?* Act. 9.

Fourthly, godly ſorrow worketh *Repentance*, a change and alteration of heart, cauſing vs to hate ſinne, and loue righteouſneſſe. And the reaſon is, for that in godly ſorrow the heart is moulten, and wholly liquified and diſſolued, and ſo being made ſoft and tender, receiueth the ſtampe and impreſſe of Gods Spirit. But in theſe our *Temporaries* no ſuch matter. They may other-while ſhed a few *whooriſh* teares & *hang downe the head like a bul-ruſh for a day*, with thoſe *Iewes*: but filthy ſwine that they are, after they haue waſhed themſelues (in the waters, one would haue thought of *Repentance*) they returne preſently to their wallowing in the mire of their former filthineſſe. *Ahab* faſts and pincheth his carkaſſe with ſack-cloth, and goes creeping and crouching; but had hee euer truly repented for oppreſſing of poore *Naboth*, would hee ſo ſoone after haue fallen into the ſame ſinne of oppreſſion, in the vniuſt impriſonment of the holy Prophet *Michaiah*; where the circumſtance of the perſon oppreſſed, addeth weight to the ſinne? If it had beene true repentance, his hand would not ſtill haue remayned 4. To renew vs. 2. Cor. 7. 10. Eſay 58 5. 1. Kings 21. 27. 1. Kings 23. 26.

bloudie,

bloudie, nor his eare *vncircumcised*; to distaste the wholesome Prophecies of faithfull *Michaiah*. *Esau*, euen in the middest of his yelling, falsly accuseth *Iacob* his brother for cosenage, seeketh to haue a blessing scuered from his brothers, and carrieth a vindictiue minde against him, purposing to murther him. Yea *Felix*, when strucken with the maiesty of the word in *Pauls* mouth, so that he trembled again for feare, yet euen then he remained the same couetous *Felix* that before: at that very instant he trembled, hee coueted, and expected a bribe of *Paul*, when he gaue *Paul* some occasion, to expect repentance of him. Thus also when Gods threatnings in the ministerie of *Moses* wrung *teares* out of the *Israelites eyes*, yet they could not wring *rebellion* out of their *hearts*: for being threatned to die in the Wilderneſſe, for their thoughts of returning into *Egypt*, and therefore commanded not to goe the next way to *Canaan*, but to goe backe againe into the Desart, that so the denounced sentence might be executed; they seemed much to be moued herewith, and humbled themselues in weeping and confession of their sinnes: but yet for all this, they would by no means bee perswaded to obey the commandement of not going on straight forward toward *Canaan*. The like is to be thought of *Iudas* his griefe: for all that, still he remayned the same olde *Iudas* that before. There was not any true hatred of his sinne wrought in his heart; for then hee could not haue added murther to murther. Nay, if hee had liued, he would haue been ready to haue played some new pranke. Thus it is with all *Temporaries*. Though they shed riuers of

Gen. 27. 34, 36.

Acts 24 6, 17.

Num. 14. 39, 40.

Deut. 1. 40. 41.

of teares, though *they water their couches,* and euen *bathe* and *ſoake* themſelues in this ſalt brine, yet for all this they remaine vnſeaſoned and vnmortified. Their *Leopards ſpots* ſtill remayne vnwaſhen; their *Blackamores* hide vnchanged. But godly ſorrow is of that nature, that the ſoule once drenched, and baptized with the teares thereof, receiueth ſuch a *tincture* and *die* of grace, that will neuer after out. There is no diſtillation of hearbs ſo precious for the curing of bodily, as this of godly ſorrowes, teares for the healing our ſoules infirmities. The aire is not ſo cleared, when the cloud is diſſolued by raine, as the minde, when the clouds of our iniquities are diſſolued by the raine of repenting teares. Theſe waters are the Red Sea, wherein the whole armie of our ſinnes is drowned. But for that theſe waters in the *Temporarie* are but ſhallow, and want their iuſt depth, therefore his ſinnes are not *choaked*, but rather deliciouſly *bathed* therein. And ſo much for the temporary ſorrow.

In the Elect.

2. Deſires diſcouered. 2. *Cor.* 7. 11.

His deſires are no leſſe deceitfull. *Deſire* is reckoned by *Paul* among the fruits or parts or repentance. And in temporaries there ſeem oft-times to be good motions, diſpoſitions, and deſires after good things. They in the Goſpell, hearing the excellent diſcourſe of our *Sauiour*, concerning the heauenly Manna, cryed out, as affected therewith, *Lord, euermore giue vs of this bread.* And *Agrippa* was ſo far wroght vpon by *Paul*, that hee ſayd, *Thou almoſt perſwadeſt me to become a chriſtian.* But theſe deſires of the temporary are not ſound. For,

Iohn 6.

Acts 26. 28.

By their, 1. faintneſſe.

1. True deſires are no *faint* deſires, but ſuch as, make

make vs faint, they are so eager and earnest; like the desires of couetous men, who with *Ahab*, will bee sicke for their neighbours vineyard, they long for it so desirously: And therefore the Apostle saith, *Couet after spirituall things*; yea, like the desire of *Rahel* after children, which made her say, *Giue me children, or I die.* See it in *Dauid*: *Like as the Hart brayeth after the riuers of water, so doth my soule after thee, O God.* And againe, *my soule desireth after thee like the thirsty ground.* But our *Temporaries* desires are nothing so strong: hee doth not as God commands, *open his mouth wide*; and cannot say with *Dauid*, *My heart breaketh for desire to thy iudgements*; nor with the Church, *I am sicke of loue*; nor as *Sisera* in his naturall thirst, *I die for thirst, giue me drinke*: for this is the nature of strong and feruent desires, to be so impatient of delay, that they commonly verifie *Salomons* Prouerbe, *The hope that is deferred, is the fainting of the soule*, Therefore our Sauiour blessed indeed those that hunger and thirst for his righteousnes, but yet such as hunger and thirst in *mourning*, which was that he required before vnto blessednes. The blessed desires then are only those which are so *affectionate* that they make the desirer to mourne, feeling his desire not to be fulfilled: but now our *Temporarie* though he desire grace, yet hee feeleth not hearty griefe in the want of grace, this neuer troubles him, it neuer breakes his sleepe: Therefore his desires are not right.

1.Cor.14,1. Pſal.43.1. Pſal.143.7. Pſal.81.10. Pſal.1.9,10. Cantic.2,5. Prou.13.12. Mat.5.4.6.

2. True desires of good things are exceeding painfull and laborious, in auoyding all hinderances, and in vsing all good helps and furtherances. There- 2 Lazinesse.

fore our Sauiour compares them to the naturall deſires of *hunger* and *thirſt*: Now *hunger* (as wee ſay) will *breake through a ſtone wall*: it will make a man eate his owne fleſh, rather then to be ſtarued: And *Dauids* thirſt made him venture the liues of his three worthies. In nature the *concupiſcible* faculty is ſeconded with the *iraſcible*, our *deſire* is backed with our anger; ſo that being croſſed in our deſires, our anger preſently is vp in armes, and laboureth the remouall of that which croſſeth: So fire beſides its *light*, wherby it deſireth as it were the higheſt place, hath alſo *heate*, to conſume all obſtacles that withſtand his aſſent. But now our *temporaries* deſires are nothing elſe but idle, lazie, and lusking wiſhes, ſuch as the ſluggards, whereof *Salomon* thus ſpeaketh. *The deſire of the ſluggard ſlayeth him; for his hands refuſe to worke.* And againe, *The ſluggard luſteth, but hath nought.* Why? Becauſe the Lion in the way terrifieth him; the toile of working skares him: he would faine haue meat, but will not worke: and ſo thoſe in the Goſpel would faine haue the heauenly bread, *Lord, euermore gine vs of this bread*, but they will not (as Chriſt tells them) take the paines to come vnto him by faith for it: for God hath appointed, that as in the naturall, ſo alſo in the ſpirituall life, *In the ſweat of thy browes thou ſhalt liue.* But our ſluggiſh Temporary will none of that; he deſires and deſires, but ſtill lies lusking in his bed, gaping and ſtretching himſelfe, like the dore that turnes vpon the hinges, but yet hangs ſtill vpon them, it comes not off for all the turnings; ſo hee, for all the turning of his heart in faint and weake deſires, ſtill hangeth faſt vpon the hinges

Mat. 5. 4.

Pro. 21. 25. 26.

Pro. 13. 5.

Iohn 6. 34. 35. 36.

hinges of his ſinnes, and cannot poſſibly come out of the power of iniquitie: ſeeing many rubs in the way of his deſires, he hath no ſpirit or courage to go about to remoue them, to breake through the hoſte of the ſpirituall Philiſtines, for the getting of the ſpirituall waters: He can wiſh with *Balaam*, *O that my ſoule might die the death of the righteous!* But he doth not alike deſire the life of the righteous. If he deſire vertue, yet not the meanes that ſhould bring him to it; and thus deſiring vertue, he pines and periſhes in the want of it: *Hell mouth it ſelfe*, as one ſayes, *is full of ſuch ſleight and ſlothfull wiſhes*: Such as were his in the Goſpell, that hearing *Chriſt* heauenly diſcourſe, cryed out, affected therewith, *Bleſſed are they that eate bread in the kingdome of God*; But, as our Sauiour there ſhewes in his anſwer, they ſuffer euery light occaſion of Farmes, Oxen, Wiues to detaine them. And ſo as the *Temporaries* deſire is an *idle*, ſo alſo it is a *diſobedient* deſire, that will not ſubmit it ſelfe to GODS commandement in the vſe of the meanes: but the true beleeuers deſire is *laborious*, & ſo *dutifull*, ſubiecting it ſelfe to the vſe of the meanes commanded, and as earneſtly deſiring thoſe *meanes*, as the *end* it ſelfe, as *Dauid*, when rauiſhed with the meditation of the good mans bleſſedneſſe, preſently conceiued this deſire; not, O that I had this happineſſe! but, O that I could vſe the meanes to bring me to this happineſſe! *O that my wayes were ſo directed, that I might keepe thy ſtatutes*: And againe, *My heart breaketh for deſire thy iudgements.*

Num. 23. 10.

Virtutem exoptant, contabeſcunt q; relicta. perſ.

Luke 14. 15.

Pſal. 119. 5.

Pſal. 119. 20.

3. True deſires are *conſtant*, as in *Dauid*, in the words laſt mentioned, *My heart breaketh for deſire*

3. Fickleneſſe.

to thy iudgements alwaies: The reaſon is, becauſe true deſires are inſatiable. The good Chriſtian, though he haue neuer ſo much grace, yet ſtill feels his wants; and the more hee hath, the more hee deſireth, and when theſe *ſpirituall riches* increaſe (contrary to *Dauids* prohibition in the *Temporall*) hee *ſets his heart vpon them*. And therefore ſtill his ſoule imitateth the horſe leaches voyce, that cry, *Giue, giue*: but the deſires of the *Temporary*, although ſometimes for the time they may ſeeme violent, yet at length they vaniſh away as the morning deaw; as God himſelfe cenſureth thoſe good affections which ſeemed to be in the Iſraelites. The motions and affections, which he hath in good things, are not much vnlike to thoſe which the true beleeuer hath ſometimes in euil: For as he in temptation ſometimes may be tickled, and feele ſome pricking in his deſires to the way of wickedneſſe, as once *Dauid*, when he began to entertaine thoſe thoughts, *I haue waſhed my hands in innocencie in vaine*: yet in concluſion he quenches thoſe thoughts, and ſo mockes Sathan, to whom he made faire of comming to him, as *Dauid* did, when for all his beginning to yeeld, yet in the end hee came in with, that *but*, or *yet : for all this I ſaid ere-while, God is good, &c.* To this our *Temporarie*, though otherwhile he may haue, as we ſay, a moneths minde to godlineſſe, and with *Agrippa* be halfe preſwaded to be a Chriſtian, yet the concluſion is, I will not leaue my former courſe, and ſo hee mockes God, whom he bore in hand, that hee would become his Diſciple.

Pſal. 6. 10.

Prou. 30.

Oſe. 6. 4.

CHAP. VII.

Of the deceits of the temporary in the outward practise of Repentance.

HAuing thus detected the deceitfulnesse of the *temporaries* repentance, in that which is *inward*, this Chapter shall be spent in shewing the deceit of that which is outward, both that which is in words, and in deeds: for the former there are two specials, wherein the *temporary* deceiueth himselfe; *Confession* and *Prayer*.

2. Outward in wards.

1. Confession.

1. For *Confession*, it cannot be denyed but that it is a worthy seruice of a repenting sinner, or else God would neuer haue promised so great a reward to it: *If wee confesse our sinnes, hee is faithfull to forgiue.* 1. Iohn 1.9. *Iob* in the large Catalogue of his good works, wherwith he cheared himselfe in that heauie agonie, amongst the rest reckoneth the confession of his sins for one, *If I haue hid my sinne, as did Adam, &c.* Iob 31.33. And *Dauid* hauing said, *Take away the trespasse of thy seruant*; 2. Sam. 24.13. cleered. to make good that speech, and to proue himselfe Gods seruant, he addeth, *for I haue done foolishly*; as some godly learned thinke, hereby intimating, that if he deserued not to be called Gods seruant, in regard of his late sinne, yet at least, in regard of his latter seruice of confession: yea elsewhere when only a purpose of confession conceiued by him, Gods care was in his heart, before his confession was in his tongue; *I thought I would confesse my sinne, and thou forgauest me*: Psal. 31.4. for as only the man wakened out of his dreame

Vt somnium narrare vigilantis, sic peccata confiteri verè pœnitentis est. August.

dreame can tell his dreame, so only the man awakened out of his sinnes by repentance, can truly confesse them. Wherefore, howsoeuer *temporaries*, and vnregenerate men may make an outward confession as *Saul*, *Iudas*, *Pharaoh*, and others did, yet the truth is, there is much guile in their confessions.

Discouered, because it comes neither from.

1. A broken,

1. True confession must come, as wee see in the Publicane, from a touched and troubled soule, from that broken and bleeding heart of *Dauid*, from that melting and relenting heart of *Iosiah*: This is the *Sacrifice which the Lord will not despise*. But our *temporary* knowes it not, the paine of the wracke only wrings the confession from him, not the mercie of that sweet God, whom he hath offended: And therfore, as we see in *Pharaoh*, when he is off the wracke, he begins to sing another note, and to vnsay and call in, in a manner, his confession.

2. Not a beleeuing,

2. It must come also from a beleeuing heart, laying hold vpon mercy: As *Dan.* 9.9. *Yet compassion and forgiuenes is with the Lord, albeit we haue rebelled against him.* And *Ezra.* 10. 2. *Wee haue trespassed, &c. yet now here is hope in Israel concerning this*, namely, for the forgiuenes of this sinne. This the temporary in his distresse cannot doe. *Iudas* could say, *I haue sinned*, but for his life he could not adde those words of *Dauid*, *Take away the sinne of thy seruant.* Nay he could not say that confession, *I haue sinned to God*, but only to the high Priests: for he was wholly swallowed vp of despaire. His repentance was a desperate repentance, not tempered with faith, so as is the true repentance. And therefore our Sauiour preaching repentance saith, *Repent and beleeue.*

Marke 1.15.

3. Con-

3. Confession must come from an honest heart, purposing not to sinne, that so with the confession we may ioyne also the confusion and ouerthrow of sinne: *Hee that confesseth and forsaketh* (that is, hee that in the very act of confessing forsaketh) *his sinne, shall find mercy.* This was the confession of that good *Shecaniah*, *Ezra.* 10.2.3. *We haue trespassed, &c. Now therefore let vs make a couenant with the Lord, to put away all the wiues.* But how farre are the Temporaries from this, who when by confession they haue seemed to disgorge their stomacks, haue filthily with the dogge eaten vp their owne vomit againe? And so farre are they from this purpose of not sinning, that they are fully set vpon sin, in confessing; as in those *Israelites*, that said, *we haue sinned, we will goe vp*; which was as much as if they should haue said, *we haue sinned, we will sin*: for God in the former verse had forbidden them to goe vp; yea, many of them presume to sinne, because of confession; thinking by it to be eased, as the drunkard by his vomiting: And though some of them, in their good moodes, and in some of their fits, may seeme, when they humble themselues in confession, verily to purpose amendment, yet these are no sound, no setled, no sincere & honest purposes, but sudden flashings, conceiued by their deceitfull hearts, rather to auoid the iudgements either felt, or feared, then truely to please God; and thus, because the heart is not rent, together with the garments, therefore neither is the sin rent, but rather sown faster together by that rending of the garment; and because with that penitent *Publicane*, they ioyne not the *inward vniting* of the *heart*

3. Nor an honest heart.

Pro. 28. 3. 13.

Deut. 1. 41.

Verse 40.

Quodens petius & non corrigens vitia, illa consolidat, Aug.

with the *outward knocking* of the *breſt*, therefore this knocking doth not batter in pieces but rather *conſolidate* and more firmely compact ſinne together.

2. Praier diſcouered, becauſe

2. Poynt, which the mouth performes, is *Prayer*: neither can it be denied, but that the *Temporary* may pray, and that as one would thinke, very zealouſly,

Luke 18.1. as no doubt but *Iudas* did, together with his fellows, all of them deſiring Chriſt to inſtruct them how to pray: neither only may he doe this with others, but alſo ſolitarily apart by himſelfe, as it is ſaid, the Phariſie went vp to the Temple to pray, as well as the

Luke 18.10. Publicane, both of them to their priuate prayers, the Temple then in regard of ceremoniall holineſſe, being the place, as wel of priuate, as of publike prayer.

Rom. 8.26. It may ſeeme then our *Temporary* is well: For it is only the ſanctifying Spirit which teacheth to pray, who therefore is ſtyled the *Spirit* of *prayer*, and the children of God are vſually in Scriptures deſcribed by this, that they *call vpon the name of the Lord*: But alas, his prayers are not true prayers, they are turned into ſinne: For,

1. Not in more grieuous trials Iob 27.10. Firſt, though he may pray to our thinking (and his own too ſometime) very feruently, yet *Iob* ſaies, *Will he pray alway?* No, in more grieuous tryals his heart and hopes faile him; his mouth is ſtopt, hee is ſtrook ſpeechleſſe, with the gueſt in the Parable, and hath not ſo much as one word to bleſſe himſelfe withall, who yet lauiſhed moſt luxuriouſly in abundance of words in the time of peace.

2. Not ſeeking Gods face. 2. In prayer he ſeeks himſelfe, and not Gods glorie, they care not ſo much for Gods fauour as for their owne profit. Whereas the property of true

prayer

prayer is ſet downe by *Salomon*, *If my people, among whom my name is called vpon, ſhall humble themſelues, and pray, and ſeeke my face.* In prayer, *Gods face* and fauor is to be ſought aboue all other things: and therefore our Sauiour teacheth vs both to begin our praiers with deſire of his glory, *Hallowed by thy name*, and to end them with giuing glory to him, *Thine is the kingdome, &c.* But the *temporary* is not thus holily carried in his prayers with the reſpect of Gods glory, with *Moſes* and *Paul*, preferring it to his owne ſaluation, but with *ſelfe-reſpects*, and thoſe very baſe, as may eaſily appeare by theſe two things: firſt, his prayers are more zealous and feruent with others, then alone by himſelfe: whereas the vehemencie of a true Chriſtian is then greateſt, when he is ſhut vp in his cloſet, and hath God only to be witnes of it. This ſhews, that pride & vaine-glory ſway him, not any true zeale to Gods glory: ſecondly, after prayer he hath no care to returne thanks; as in the nine Lepers, which cried as loud as the tenth, *Ieſus haue mercie*, but returned not with him to giue thankes for their health; which ſhewed they ſought themſelues onely in their prayers, and nothing eſteemed the loue of Chriſt: thirdly, he makes prayer the end of prayer, he prayes to pay, he reſts in his praier, and doth not in good ſadnes vſe his prayer as a meane to preuaile againſt his ſins; he prayes idlely and lazily, & doth not, together with his lippes in praying, moue his hands in indeuouring for that he prayes; according as *Salomon* directeth coupling together prayer to God & our owne indeuour, *If thou cal for knowledge, and cry for vnderſtanding; if thou ſeeke as ſiluer, and ſearch*

2. Chro. 7. 14.

Exod. 31. 32. Rom. 9. 3.

Ille dolet verè qui ſine teſte dolet.

Luk. 17. 13, 15.

3. Not directed againſt his ſinnes.

Prou. 2. 34.

ſearch for her as for treaſure. Loe, together with right crying and calling in prayer, there muſt be ſeeking and ſearching in the vſe of the meanes: elſe we do but mocke God, and our ſelues much more, if we pleaſe our ſelues in ſuch prayers. And that which *Salomon* ſpeakes of other idle talke, will bee true of the vaine prattle of ſuch ſlothfull prayers; *In all labour there is abundance, but the talke of the lips only bringeth want.* We ſhall ſtill remaine poore and beggarly in ſpirituall things, vnleſſe our hands beſtirre them, and labour, together with our mouthes, vnleſſe we riſe vp from our prayers, with a ſetled purpoſe to buckle our ſelues to our buſines. As *Dauid*, after that he had prayed the Lord, that his wayes might be directed to keepe Gods ſtatutes, and had inforced this prayer by certaine arguments, he thus ended it, *I will keepe thy ſtatutes*; whereas the *temporary* beleeuer feeles no ſuch fruit of prayer, but rather ſayes ſecretly, I will lie in my ſinnes ſtill, againſt which I haue prayed, I will breake thy ſtatutes, which I prayed I might keepe. Much like to S. *Auſten*, that before his conuerſion prayed to God for chaſtity and continencie, but yet was afraid, as hee writs of himſelfe, leaſt God ſhould heare his prayer too ſoone, deſirous rather to haue his luſt ſatisfied then extinguiſhed. Such kinde of minds haue the vnregenerate in their prayer, ſtill they loue their ſinnes, and would not for all their talk, leaue them by their good wils. And therefore doe they ſo neere reſemble him in the Fable, that when his Cart ſtucke in the mire, called vpon his god for helpe, but yet lay ſtill, and would not ſtir the leaſt of his fingers to helpe himſelfe; yea, and thoſe

Pro. 14. 23.

Pſal. 119. 5. 6. 7.

Verſe 8.

Confeſſ lib. 8. In exordio adoleſcentiæ petieram à te caſtitatem, & continentiam, & dixeram da mihi continentiam, ſed noli modo: Timebam enim ne me citò exaudires, & ſanares à morbo concupiſcentiæ, quàm expleri malebam, quam extingui.

thoſe alſo that in their Sacrifices for health did riotouſly banquet againſt health; for while they pray againſt, they play and ſport themſelues in their ſinnes.

Now, for that which is *reall* in the outward practiſe of repentance, namely, the reformation of life, the *temporary* alſo may ſeeme to attaine hereunto: for in the Goſpell the *vncleane ſpirit* is ſaid to be *coſt out* of him, which is to be vnderſtood, in regard of outward reformation of his life, in that hee leaueth his former ſcandalous courſes of drunkenneſſe, vncleanneſſe, ſwearing, lying, open contempt of holy things, &c. and conformeth himſelfe to ſome more ſober and ciuill carriage. But yet this reformation is deceitful, or elſe the vncleane ſpirit could not ſo eaſily re-enter *with ſeuen worſe ſpirits than himſelfe* into the partie thus reformed, ſo that *his latter end ſhould become worſe than his beginning*. Now the deceit here is this that our temporary taketh his outward abſtinence from ſinne for true reformation; which vnleſſe it proceed from the inward forſaking is naught worth. There muſt be *abhorring* of ſinne, as wel as *abſtaining*; *loathing* as wel as *leauing*, in true reformation. A theefe when he is manacled, cannot ſteale, he abſtaines outwardly: and yet happily hath a theeuiſh minde ſtill: And a chained Lyon though hee abſtaine from deuouring, yet he hath his lioniſh nature ſtill; hee hath not left that. Many leaue their ſinnes in like manner, being reſtrained by feare, ſhame, and ſuch like reſpects: Their hearts ſtill delight, and tickle themſelues in the thoughts of thoſe ſinnes. But true reformation of ſinne muſt proceed

2. In deeds, Reformation of life.

Math. 12.

Proued deceitfull,

proceede from the hatred of sinne, and from the loue of Gods Law forbidding sinne, as *Dauids* did *I haue refrained* (saith hee) *from euery euill way*; but why did he so? vpon what ground? to what end? *That I might keepe thy word.* It was that loue of the Law which hee had so pathetically a little before profes-
Psal. 119. 101. sed, *Oh how loue I thy Law!* this was it that made him to refraine from sinne, his affection toward the Word: and this was that hee propounded to himselfe, in abstaining from sinne, in displeasing his owne corruption to please the Law, to obey the law. *The wolfe* (saith *Austen*) *comes* to the sheepe-foold, "with a purpose to kill and eate: But the sheepe-
"heards they watch, the dogges they barke, he can
"doe nothing, he takes away nothing, hee kils no-
"thing: Yet as he comes, so he goes away, a Wolfe.
"What, because hee worried and tooke away no
"sheepe, therefore he was a wolfe onely in his com-
"ming, and a sheepe in his returning? No, the
"Wolfe comes furious, returnes fearefull, and yet
"a Wolfe as well in his feare, as in his furie. And so
are many as wicked in their fearefull abstayning from sinne, as in their bold and furious committing of sinne. Some also are disabled by age, and yet it doth them good to remember their former wickednesse, and to incourage others to the same. If bare leauing of the outward act were enough, then these also were reformed. Others also surcease from some sinne, because a contrary vice hath got the rule and possession of them; as when the prodigall man becomes couetous: Is here any true reformation of prodigality? Others againe are interrupted

De verb. Apost. serm 11. Lupus venit ad ouile, oues quarit inuadere, iugulare, deuorare: vigilant Pastores, latrant canes, nihil potuerit, non aufert, non occidit: sed tamen lupus venit, lupus redit. Nunquid quia quem non tulit, ideo lupus venit, & quia redit? lupus venit, redit tremens, lupus est tamen & fremens & tremens.

ted in the practiſe of one ſinne, by reaſon ſome other ſinne diuerts them another way, as thoſe meſſengers did *Saul* from purſuing *Dauid*. As thus, a man is couetous, but yet ambition and vaine-glory, being ſtronger, make him leaue his baſe couetous niggardize. A man is giuen to incontinencie; but his pride and feare of diſhonour, carrying a greater ſway with him, bridle his luſt. A man is wickedly angry with his brother, but yet couetouſneſſe hath a greater hand ouer him than anger; therefore there is a gift in ſecret giuing him, hee is pacified. Heere Couetouſnes controules, and checks, and reforms anger: Will you call this a reformation? No, this is nothing, when one *tyrant* ouercommeth another, but when the lawful *King* ouercomes him; not when one corruption preuaileth againſt another, but when *grace* preuaileth againſt it; when though there were no other reſtraint, yet ones owne ſanctified heart would reſtraine and cauſe one to ſay with *Ioſeph*, *How can I doe this, and ſinne againſt God?* otherwiſe to deſiſt the outward act, can yeeld but poore comfor to aſſure vs that wee haue repented. *Dauid* had left the ſinnes of Murther and Adultery for all that ſpace of time that was betwixt the murther of *Vriah* and *Nathans* comming to him, which was a yeare almoſt; hee did not ſtill adde one murther to another; or one adultery to another; he did not all that while fall to it afreſh; but yet for all that he repented not vntill *Nathan* came and rouzed him. Excellently *Salomon*, *By the feare of the Lord men depart from euill:* ſhewing, that whereſoeuer the true feare of God is wanting, there is no true departing from euill,

Gen. 39. 9.

Prou. 14. 16.

euill, though the outward act of euill be forborne. Therefore when the godly are deſcribed by abſtaining from euill, withall the true ground of their abſtaining is ſet downe: as *Eccleſ.* 9. 2. When the wicked man is ſet out to bee a ſwearer, the godly man (by way of oppoſition) is ſaid, not ſimply not to ſweare, but to *feare an oath:* to ſhew that wicked men may refraine ſwearing, but not out of any feare of Gods commandement. This is proper onely to the godly: So *Prou.* 15. 27. the godly are ſet out, not ſimply by their not receiuing gifts, but by hating of gifts; to ſhew, that therefore they receiue not with the hand, becauſe they hate them with their heart.

CHAP. VIII.

Of the deceitfulneſſe of the temporaries obedience.

WE haue examined the two former grounds, whereupon the *Temporary* buildeth his opinion of himſelfe to be the childe of God, and diſcouered the deceitfulnes of them both namely, his *Faith* and *Repentance*: It remaineth that wee ſhould doe the like to his third ground; namely, his *obedience*, and ſo diſmiſſe him.

3. His obedience.

Obedience is twofold; *Actiue*, in doing that which God commandeth: *Paſſiue*, in ſuffering that which God inflicteth. And the temporary may ſeeme to haue both theſe.

1. Actiue, diſcouered.

1. For Actiue, the *Temporarie* beleeuer may goe farre.

farre. There is no outward good worke, which a true beleeuer can doe, but the Temporarie may doe it alſo, and that in outward appearance with as great ſpirit and zeale as the true beleeuer: as in *Iehu*, who did not onely execute GODS iudgements vpon *Ahab*, and his houſe, and deſtroyed *Baal*, and his Prieſts, but did this (as others and himſelfe thought) with great zeale, and in the heate of godly indignation; ſo that to the outward eye, little difference betweene the ſpirit of *Iehu* in his reformation, and of *Ioſiah* in his. So *Herod* reuerenced *Iohn*, and did many things in obedience to his doctrine. Marke 6.20.

So likewiſe did *Saul* reuerence *Samuel*, ſhewing great humility in hiding himſelfe, when to bee King, and after hee was King great zeale and courage in reuenging the cauſe of thoſe, *Iabeſh* againſt *Nahaſh*, in fighting the battels of the Lord againſt the Philiſtims, and in deſtroying of Witches; great mercy alſo, and moderation, in ſparing and forgiuing thoſe wicked people that deſpiſed him, &c. 1.Sam.13.10. 1.Sam.10.22. 2.Sam.11.6.7. 1.Sam.13.&14. 1.Sam.10.17. & 18.13.

Yet for all this, his end was fearfull, *God tooke away his mercy from him.* And therefore the obedience that ſeemeth to bee in this kinde of men, is deceitfull: elſe God would not, as he threatneth by the Prophet, *blot* it out, who according to *Nehemiahs* prayer, wipes not out any of the good ſeruices of his children. 2.Sam.7.15. Ezech.18.24. Nehem.13.4.

That this deceitfulneſſe may the better appeare, let vs examine our *Temporares* obedience by the notes of true obedience, which are ſpecially three *Sincerity*, *Vniuerſality*, and a *ſetled Conſtancie*. By the notes of true obedience.

1. Sincerity, when all *baſe* and *by-reſpects* laid aſide, 1.Sincerity.

side, only the conscience of Gods commandement, and the desire of his glory that swaies with vs. *Blessed are they that keepe his testimonies* (saith the Prophet;) but because there may be much guile in keeping, he addes, *and seeke him with their whole heart*. The true keeping of the Testimonies is when wee seeke God, and not our selues, in keeping; when as *Ieremy* sayes, webe *circumcised to the Lord*, that is, in respect of Gods commandement, and not the Magistrates, as it is with too too many. Hence that phrase which is so frequent with the Prophet, of seeking *Gods commandements, I am thine, saue mee: for I seeke thy precepts*. Which implieth thus much, that all that wee are to seeke in our obedience, and the precepts themselues, the thing specially we are to ayme at, is obedience it selfe to the precepts: But Gods precepts may say to the *Temporaries*, yee seeke not vs, but your selues: As Christ said to some of them, *ye seeke me because of the loaues*. Some *Prou.* 1. 28. are said to seeke God, and yet of the same men it is said in the next verse, that they hated the knowledge of God: how can they be said to seeke that which they hate? but that they sought not God sincerely, but onely for their owne ease sake, to be deliuered out of their trouble; and so indeed they sought not God, but themselues: For all their obedience is either *slauish* or *mercenary*; sometimes it is the obedience of the *bond-slaue*, sometimes of the *hireling*, alwayes base, corrupted with some wrie and wrong consideration or other. Sometimes the *feare of man* workes it, as in *Esaus* marrying no longer with the *Canaanites*; but with the posteritie of *Ismael*. *Moses* noteth the ground

Psal. 119. 3. cleered.

Ierem. 4. 4. expounded.

Psal. 119. 94. explained.

Aug. *in Psal.* 118. *In libro sapientiæ loquitur ipsa sapientia. Quærent me mali, & non inuenient, quia oderunt sapientiam, Quodquid est aliud quam oderunt me? Quomodo igitur dicuntur quærere quod oderunt nisi quia non hoc sed aliud ibi quærunt?*

Gen. 28. 8. 9.

ground of it to haue beene the conſideration of his Fathers diſtaſte of his *Cananitiſh* wiues. Sometimes againe the *feare of Gods iudgements*, as of the racke of an accuſing conſcience, of the torments of hell-fire, &c. this holdeth vs to it. But heere that which the Apoſtle ſpeaketh concerning Magiſtrates lawes that we ought to bee ſubiect, not onely for wrath namely of the Magiſtrate, and the puniſhment which that wrath may inflict, but for *conſcience ſake*, is true much more in Gods law, that wee ought, to performe obedience, not ſo much for wrath, no not for Gods owne wrath, and the puniſhment it will inflict, but though there were no hell, yea, though there were no heauen, of very conſcience, becauſe the Lord God hath commanded vs. Otherwhile againe the *Temporarie* obeyeth vpon *hope of ſome good* that hereby may accrue vnto him, as profit, praiſe, and ſuch like. And here that deprauation of Sathan hath his truth; *Doth Iob ſerue God for nought?* Doth *Saul* loue God for nought? No, it is for a Kingdome. Doth *Iehu* roote out *Ahabs* race for nought? no, it is to confirme himſelfe in the Kingdome. Doth he deſtroy *Baall* for nought? no, it is for glory in the world, that he may *crake*, and call vp good *Ionadab* to applaud him and his zeale; *Come and ſee what zeale I haue for the Lord.* Thou deceiueſt thy ſelfe *Iehu*, it is for thy *ſelfe*: Therefore God ſayes afterward by the Prophet; *I will viſit the bloud of Iezreel vpō the houſe of Iehu.* Though it were ſhed by Gods owne appointment, yet becauſe *Iehu* obeyed not Gods comandement, ſo much as his owne ambition and pride in the ſhedding there-

Geneſ. 28. 8.

Rom. 13. 5.

Iob. 1. 9.

Hoſea 1. 4.

of; therefore God will not puniſh it as diſobedience, nor reward it as obedience. So likewiſe, though God commanded the burnt offerings, the new Moones, &c. yet he aſketh the Iewes, *Who required theſe things?* becauſe it was not the conſcience of Gods commandement that mooued them to performe thoſe ſeruices. And againe, *Haue yee faſted to mee?* to *Mee*, ſaith the Lord, becauſe it was not any true regard of Gods word that cauſed them to faſt. Obedience in the World is compared to fruit, and the doing of good workes is called the bringing foorth of fruit. Now fruit comes of ſeede: Seede muſt firſt bee receiued of the ground, before it can yeeld vs any corne. This ſeede is the word, the commandement of God: Firſt wee muſt receiue this ſeede before we can bring forth any fruit: firſt wee muſt heare the word, and by faith apply vnto, and vrge vpon our ſelues the commandement, and then obey. Obedience without reſpect of Gods word, is but wilde *Oats*; it growes of it ſelfe, there was no ſeed ſowne to bring forth this fruit, and therfore it is not good. And ſuch is the obedience of the *temporarie*; hee heares not the Word though it ſpeake to him; neither doth he do what he does as to the word; the word indeed requires of him that hee does, but he does it not as hearing himſelfe requeſted by the word, but rather by his owne corruption. If God had asked *Iehu* concerning his deſtroying of *Ahabs* poſteritie, *Baals* Prieſts and worſhip, who required this at his hands, hee might truely haue anſwered, vaine-glory, ambition, pride, policy. And here is the firſt detection of the *Temporaries* obedience.

Iſa. 1. 12.

Iſa. 58.

2. Note

2. Note of true obedience is *vniuersalitie*. And this necessarily springeth from the former: for if obedience be *sincere*, that is, if it be performed onely because of Gods commandement, it must needs be *vniuersall*, to one commandement as well as to another: for their is the same diuine authority binding the conscience in one as in another. And therefore truly it is said, *Whatsoeuer is done for Gods cause is done equally*, because the same God that commaunds one precept, commaunds also the other. Hence is that of *Iames*, *He that breaketh one commandement is guiltie of all*; for the law is wholly *copulatiue*: So that, as where many friends are linked together in a sure bond of friendship, if you offend one of them, you offend all, all the rest will interest themselues in their friends quarrell; so is it with the commandements, they are so knit and chained together, that when one is violated, all the rest are ready as it were to take it's part, & to enter into Gods Court their action of trespasse against vs. Hence it was, that when some of the Israelites had broken the forth Commandement in going out to seeke Manna on the Sabboth, God challenged them for breaking of all his commandements, *How long refuse yee to keepe my commandements?* And *Ezechiel* reckoning vp many abhominations, fasteneth the imputation of all of them on him that had actually offended in one only. it is a remarkeable place, and therefore I will set downe the words at large. *If he begat a Sonne that is a Theife, or a shedder of blood, if he doe [any one of these things] though he doe not all these things but either hath eaten vpon the mountaines, or defiled his neighbors wife*

2. Vniuersality.

Quicquid propter Deum fit aequaliter fit. Author operis imperfecti in Math hom. 45.

Exod. 16. 28.

Ezech. 18. 10. 11. 12. 13.

or oppreſſed the poore, &c. ſhall he liue? He ſhall not liue. Seeing he hath done [*all theſe abhominations,*] *hee ſhall dye the death.* Here he ſaith *all*; and yet before hee ſaid *one* onely, becauſe *breake one, and breake all; keepe one* truely and heartily, *and keepe all.* Whence it is that ſome one good action hath bleſſednesſe aſcribed to it, as the *making of peace, Matth.* 5. becauſe of this *concatenation* of the commandements, and the vertues, therein commanded, that a man cannot keepe one, but hee muſt keepe the reſt; hee cannot haue one grace, but hee muſt alſo haue another. For there is a double both keeping and breaking of the commandements, *habituall* and *actuall. Habituall*, in the *preparation; purpoſe, deſire* and *diſpoſition* of the heart: *Actuall*, in the *outward deede.* Now howſoeuer he that breakes one, breakes not all *actually*; yet breaking that one *habitually*, he breakes them all *habitually*; his heart ſtands a-like affected to breake any of the reſt, and whenſoeuer occaſion ſhall ſerue, he will breake them. And howſoeuer he that keepes one, keepes not all *actually*; nay, he that keepes moſt breakes all *actually*; yet hee that keepes one commandement *habitually*, that is, in the *purpoſe* and *inclination* of his heart, he keepes them all in the ſame manner, his heart ſtands honeſtly diſpoſed to the keeping of the reſt; he may ſay with *Dauid, My heart is prepared.* So that it may be truely ſaid, the wicked do breake euen thoſe commandements they keepe, that is, they breake in regard of the fitneſſe and preparation of their hearts, thoſe they keepe ſometimes outwardly: And ſo in the ſame ſort, the godly keepe thoſe commandements which, actually they break.

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The beſt of GODS children are often ouertaken with diuers ſinnes, and with ſome one more then with another, and ſo faile more in the breach of ſome commandement then of another: yet ſtill they keepe that commandement in regard of the *bent* and affection of their hearts, they conſent with *Paul to the Law*, euen in that commandement they moſt breake, *that it is holy and good.* Now when we ſay true obedience is *catholique* and *vniuerſall*, the keeping of all the commandements, it is to bee vnderſtood of this *habituall* obedience, when with *Dauid* we *looke towards*, or *haue reſpect* to them all. Loe then the deceit of the *Temporaries* obedience. Though they doe many things, as *Herod* and *Iudas*; yet they liue in the *habituall* breach of ſome one commandement at leaſt. As *Herod*, in the *habituall* breach of the ſeauenth Commandement, in his *inceſt*: *Iudas* in the *habituall* breach of the eight, in his *couetouſneſſe*. Their hearts were ſet on thoſe ſins, and they drunke them as the Fiſh doth Water. They hated thoſe good commandements of the Lord, that forbad thoſe ſinnes, and could haue wiſhed withall their hearts there had beene no ſuch Commandements: which ſhewed, that euen in thoſe commandements they kept, as *Herod* in hearing *Iohn*, *Iudas*, *Chriſt*, their obedience was rotten and vnſound, and without all regard of Gods commandement: for the ſame God that bad *Herod* reuerence *Iohns* Miniſterie in the ſecond commandement, bad him alſo *poſſeſſe his veſſell in holines and honour*, in the ſeuenth. And if conſcience had made him loue the ſecond Commandement, ſurely it would not let him haue

Rom. 7. 16.

Pſal. 119. 6.

hated the ſeauenth commandement. So *Iudas*, if he hat truely hated other ſinnes, becauſe they were ſinnes, he could not then haue loued; and ſo liued in couetouſneſſe. And if Gods feare had made *Iehu* put downe *Baals* worſhip, hee would not then haue ſtill retained *Ieroboams* calues, the ſame God forbidding both. Let the *temporary* then marke himſelfe well, and hee ſhall finde that in ſome point or other he hath a *diſpenſatorie* conſcience with Gods word. And as rogues vnder hedges, without the Magiſtrate, ſo he can make licenſes to himſelfe without Gods warrant, to continue in this or that ſinne. Whereby his prophane contempt of God is manifeſtly bewrayed, and his obedience in other things conuinced to be no obedience to God, but to man, or to himſelfe, or to that reſpect, whatſoeuer it is, that drew it forth.

3. Conſtancy.

2. Pet. 2. 14.

3 Note of true obedience is *ſetled conſtancy*, when, as the Scripture ſpeaketh, we *walke* in the commandements of the Lord, and *exerciſe* our ſelues therein; as the wicked are ſaid to be *exerciſed in couetouſneſſe*, in that they conſtantly follow it, as the Artificer doth his trade: But indeede the *temporary* doth not walke in theſe wayes, as doth the honeſt trauilor in the broad high-way, but onely like to the thiefe comes frisking and croſſing ouer them. His *obedience* is like the true Chriſtians *diſobedience*, which is not ſetled and rooted, but onely for a fitte. The good Chriſtian quickly remembers himſelfe, and returnes to his courſe of godlineſſe, when through diſtemper he hath begun to ſtray: and ſo the *temporarie* Chriſtian as quickly returnes to his intermit-

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ted wickednesse, when sometimes hee chances to *stumble* vpon deuotion. His *obedience* is a *moody* and *passionate obedience*; soone forgot. It is like to *Sauls* affection to *Dauid*; when the euill spirit comes vpon him, then that religion which before hee seemed to make so much of, shall be runne through with the speare of grosse and wilfull disobedience. Hee doth not, neither can he, *cleaue to the Lord with full purpose of heart*; as the true beleeuer. Acts.11.23.

And so much for his *actiue* obedience. Now for *passiue* in suffering; Wee would thinke it strange, if the *temporarie* beleeuer might go so farre as to suffer for the truth: But it is a plaine case he may. Did not *Peter* speake in the name of all his fellowes, and so of *Iudas*, when hee said, *Master wee haue forsaken all and followed thee?* Did not *Iudas* leaue his calling in the world, whatsoeuer it was, and did he not neglect all other meanes and possibilities of his liuely-hood and cleaue onely to Christ for three yeeres space, being partaker with him in his sufferings? So did *Demas* and *Alexander* with *Paul*; and yet both afterward became fearefull *Apostates*, insomuch as *Alexander* (of being persecuted) turned a persecutor, and that of him, who before had turned of a persecuting Iew, a persecuted Christian; for S. *Paul* writeth of him, that by *putting away a good conscience, he had shipwracked the faith*, that he had *done him much euill*, that he *withstood his preaching sore*, that he blasphemed the *truth*; and yet we shall finde in the *Acts*, that in *Pauls* cause he was very neere vnto *martyrdom* when hee was violently dragged forth, and cast as a prey to the teeth of those raging *Ephesians*. *Nicholas* the

2. Passiue, shewed to be in them.

Matth.19.27.

1.Tim.1.19.20.

2.Tim.4.14.15 Acts 10.33. *Nam qui martyrio propinquus &c.* Caluin. Acts.6.5.

the *Deacon* ioyned himselfe to the persecuted Church and yet afterward became a ring-leader & the head of a horrible wickednesse: for of him were those *Nicholaitans*, S. *Iohn* speaketh of, so called. The like we may see in *Ananias* and *Saphira*, that were content to sell their whole estate, & to giue halfe of it to the Church, & yet but hypocrites: yea, *Austen* thinketh, as we shewed before, that hypocrites may suffer *martyrdome*. If it be obiected, that Christ sayes, these *temporaries are offended & goe back when persecution commeth because of the word*, & therefore that they cannot goe thus far as wee say? I answer, that is to bee vnderstood of one kinde of the *Temporaries*, namely, those that are noted out by the *stony* ground; and not of the second sort of *Temporaries*, which are represented to vs by the *thorny* ground; for the very *rise* our Sauiour vseth in that Parable must needs imply that as the *stony* ground went beyond the *highway*, so the *thorny* goes beyond the *stony*; which cannot bee otherwise then in this, that the *thorny* grounds fruit can well endure the heat of the sunne, and is not perished that way, as was the *stony* grounds, but onely by her owne thornes. Of this sort of *Temporaries* was *Iudas*, *Alexander*, and the rest aboue named, in whom the good seede was ouerthrowne, not by the *parching sunne* of persecution, which in some measure they endured, but by the *choaking thornes* of Couetousnes, Ambition, & such like corrupt affections. The *Temporarie* beleeuer then may proceede thus farre, to suffer; but as yet *Paul* telleth the Galathians, *in vaine*, because he suffereth not sincerely, and with a good minde: for

Reuel. 2. 15.

Galath. 3. 4.

hee

he that ſuffereth aright, muſt ſuffer in deniall of himſelfe, and his owne carnall affections, according to our Sauiours directions, giuen to all ſuch, whom he calleth to be his Diſciples: *If any man*, ſaith hee, *will be my Diſciple, be muſt deny himſelfe, and take vp the croſſe.* It is not enough ſimply to take vp the croſſe, but firſt hee muſt deny himſelfe, and ſo take vp the croſſe. But the *Temporarie* ſeekes himſelfe in taking vp the croſſe: They are his owne proud, ambitious, vaine-glorious, couetous affections, that make him ſtoope to take vp the croſſe. The fruit of the *thorny* ground is able indeede to beare the heate of the Sunne, and is not conſumed therewith, as the *ſtony* grounds: but what's the reaſon? becauſe the thornes couering it doe fence off the Sunne. And what's the reaſon our *thorny Temporarie* is ſo ready ſometime to runne himſelfe into the bryers of perſecution, but that the thorne of ſome wicked luſt or other is a *ſpurre* in his ſide? Marke the beſt of the *Temporaries* in their ſufferings, and you ſhall ſee, that for all the thornes of perſecution, wherewith the aduerſaries pricke them, they ſtill continue pricking their owne ſoules with the thornes of couetouſneſſe, pride, and vaine-glory. Theſe thornes pricke them forward to the ſuffering of the other thornes; as in *Iudas*, hee looked one day for a good day, hee hoped to haue no meane place in Chriſts temporall kingdome, and withall in preſent he felt the ſweet of carrying the bagge. Hee carryed the *croſſe* on his *backe*, that he might carry the *bagge* in his hands. The delight and comfort he tooke in licking his fingers after the receipt of the almes, made him

Matth. 16. 24.

But yet deceitfull.

him willingly indure the little paine of his back. The bag in the hand was a ſtaffe and prop to vphold his backe from ſinking vnder the burthen of the Croſſe. The ſweetneſſe, not of *Gods loue ſhed into his heart*, but of *mans loue ſhed into his hands*, was that which allayed the ſowrenes of the croſſe. So with others, the coole winde, not of *Gods*, but of *mens* praiſes, is that which refreſheth them in the skorching of this Sunne, and maketh them with ſome comfort *beare the heate of the day. Though I giue my body to be burned*, ſaith *Paul*, *and haue not loue, I haue nothing.* Inſinuating that men may burne their bodies, as he burnt *Dianaes* Temple, of ſelfe-loue, of loue, of glory and fame in the word, and not of any true loue to GOD, or his Church. Let vs not then pleaſe our ſelues ouer-much, if wee haue ſuffered ſomething for the truth, becauſe euen in ſuffering the heart is deceitfull; but ſearch wee our owne hearts, and ſee whether, as the *aduerſarie* perſecutes the *new man* in vs, ſo *wee* thence take occaſion to perſecute the *old man* in our ſelues: whether we turne the ſword, thruſt at vs to kill the life of Grace, to the opening of our impoſtumes: whether, as it were by one nayle driuing out another, wee vſe the *thornes* of perſecution, as meanes and medicines againſt the *thornes of couetouſneſſe* and worldlineſſe. It is an ill ſigne, when we can beare the *worlds yoke in perſecution*, and yet at the ſame time, not endure Gods *yoke* in *mortification*. Againe, examine wee the ground and end of our ſuffering, whether wee can truly ſay with *Paul* and the *Pſalmiſt*, *The loue of Chriſt conſtraineth: For thy ſake wee are killed* and *ſuffer all things*

1.Cor.13.

2.Cor.5.14. Pſal.44.22. 2.Tim.2.10.

for

for the elect sake: for as wee haue shewed, couetousnesse, pride, and vaine-glorie, setteth many on this worke. And, which is not all out so bad, happily others may bee forced by the feare of Gods iudgements threatned against them that deny the truth: But then, as God said once to the Iewes in the matter of *fasting*, *haue yee fasted to mee?* so here also may hee say to vs in the matter of *suffering*, *haue yee suffered for me?* And when we shall begin to tell *Christ* of such kinde of sufferings, and to so say with *Peter*, *we haue left all and followed thee*, hee may twit vs with the same answere wherewithall he then pinched *Iudas*, whom *Peter* included in the generality of his speech, *Whosoeuer shall forsake houses, lands &c. for my names sake, shall receiue an hundredfold.* But *Iudas*, and so all other *temporary* beleeuers, whatsoeuer they haue suffered for *Christ*, it hath not beene *for his sake*, but for their owne; therefore their sufferings haue beene deceitfull: and as they would haue deceiued *Christ* by them, so assuredly *Christ* shall deceiue them, in disappointing them of their hoped for reward. Mat.19.27.28.

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CHAP.

CHAP. XI.

Of the deceit of the heart in iudging our selues better then wee are.

3 Deceit, that our good is better then it is.

AND of the second *deceit* of the heart, in iudging of our persons, so much: The third followeth. And that, when we iudge our selues to be better then indeed we are; when our *little* is thought a *great deale*, our *Mite* of grace a *Talent*, our *Mote* a *Beame*, our *Molehill* a *Mountaine*, our *smoaking flaxe* the *strong* & *blazing flame* of some mighty bonfire; our smal beginnings, the height of perfectiō. Of this deceit the Apostle speaketh, when taxing the pride of the *Corinthians*, wherby they thought themselues wiser then indeede they were, he thus writeth, 1.Cor.3.18. *Let no man deceiue himselfe: if any man among you seeme to be wise let him become a foole, &c.* Shewing that herein is the *selfe-deceit*, when wee are better conceited of our selues, then there is cause. Herein our deceitful harts are like to those kind of glasses which represent things many degrees greater then indeede they are. Thus the *Corinthian* teachers looking vpon themselues in this false glasse, magnified themselues aboue S. *Paul* himselfe, whence was that modest, reprehension of the Apostle, 2.Cor.10,12. 1.Cor.4.8. *Wee dare not compare our selues with them*; and againe, *yee are full, yee raigne &c.* Math.19.20. This was the deceit of him that said, *all these haue I kept from my youth*, and still it is to bee found in too too many: not onely such as the old *Perfectists*, and now the *Papists*; but euen in the best of vs all, who through

through ſelfe-loue, are no leſſe affected to our owne graces, then parents to their owne children, whom they vſe to account the faireſt of all others. Hence ariſe thoſe high thoughts, and ſtrong conceits of our owne excellency and ſufficiency, euen for the weightieſt matters. *Iames* and *Iohn* no doubt had receiued ſome meaſure of Grace, and ſpirituall ſtrength; but yet their owne deceitfull hearts made them to ouerprize it, and boldly to tell Chriſt asking them, *Are yee able to drinke of my cup, and to be baptized with my baptiſme? Yes, we are able.* Alas poore men, that could ſcarſe endure to ſee Chriſt himſelfe drinke that cup, and therefore fled away when the cup was but comming towards them, how ſhould you be able then to drinke of it your ſelues? Thus *Peters* heart deceiued him in like manner, when being but a *nouice a freſh-water-ſouldier*, he thought himſelfe able to encounter thoſe enemies that might iuſtly haue danted the old trained and beſt exerciſed and experienced ſouldiers. Chriſt knowing the meaſure of his ſtrength better then himſelfe, told him, *Whither I go, now thou canſt not follow mee, hereafter thou ſhalt*: But *Peters* deceitfull heart, thinking it ſelfe too much diſabled, anſwered, *Why cannot I follow thee now?* So, true is that, euen in ſpirituall riches, wich *Salomon* ſpeaketh of the earthly, *There are poore which make themſelues rich.* Therefore excellently *Dauid*, not ignorant of this deceit, after he had proteſted concerning the ſoundneſſe and zeale of his hatred of Gods wicked enemies, *Doe I not hate them that hate thee? Yea, I hate them with a perfect hatred*, addeth (as ſomething miſtruſting his owne heart) *Try mee O God*

Math 20. 22.

Prou. 13. 7.

Pſa. 139. 22. 23.

God, proue mee, namely, whether I deceiue not my ſelfe in thinking I haue more zeale, then indeede I haue: of the two deceits, it is the better and ſafer to vnder-value our ſelues; and with him that ſaid, *I am not a man, I haue not the vnderſtanding of a man in me*, to thinke our ſelues rather worſe then any whit better then in truth we be.

Pro.30.2.

CHAP. X.

The vſe of the firſt head of the hearts deceitfullneſſe, or an earneſt exhortation to try our ſelues, whether wee haue ouer-taken the Temporary.

HItherto of the deceitfulneſſe of the heart in iudging of our perſons: It remaineth to ſpeake of the deceitfulneſſe in iudging of our *actions*: but firſt wee muſt conſider what vſe we are to make of the former.

2.Cor.13.5. The ſpeciall vſe is that of the Apoſtle, *Try your ſelues, examine your ſelues whether yee are in the faith or no*: our hearts would make vs beleeue wee were thus and thus; but the Scripture hath diſcouered our hearts vnto vs for noble impoſters and deceiuers. Now, who is there that would eaſily beleeue a knowne deceiuer? Nay, as it fareth with ſuch that often deceiue by ſpeaking falſely, that they cannot bee credited of vs, when they ſpeake truely; the like ſuſpition and iealouſie ſhould we haue theſe falſe hearts in, euen then when they giue in right iudgement. *I know nothing by my ſelfe*, ſaith *Paul*, mine

1.Cor.4.4.

mine owne heart doth not condemne mee, and yet I dare not be ouer-bold in bearing out my ſelfe vpon this iudgement: this ſentence of mine owne heart will not iuſtifie mee, much deceit may be hidden therein. God, that is farre greater then our hearts, ſees that in them which they ſee not themſelues: Good reaſon haſt thou then, my brother, to miſtruſt the iudgement of thine owne heart, concerning thy ſelfe, and thoſe ſo peremptory ſentences which it cauſeth thy mouth to vtter, that if there were but one man to bee ſaued, thou art the man. O how many ſleepers are there, that dreame this dreame of a ſtrong aſſurance of their ſauation, that both liue and dye in this dreame, and ſo goe downe merrily into hell! where their paines ſhall be greater, by how much their expectation of them, through the deceitfulnes of their hearts, was the leſſe. Is it not paine enough to be in hell, but they muſt needs increaſe the paine by this wicked and wilfull *ſelfe-deceiuing?* Haue wee then our eares in our heads, and marke wee well the voyce of theſe our hearts, when they ſuggeſt ſecretly vnto vs; thou art in good caſe, the childe of God, the beloued of God. Conſider we whether our own hearts may not flatter vs, whether the Diuel may not delude vs. Reſt we not in our own hearts voyce, neither accept we the deceitfull applauſe thereof; but as once *Ioſhuah*, ſeeing the Angell examined him. *Art thou on our ſide, or on our aduerſaries?* ſo doe we, hearing theſe words, try them whence they are: for the *Eare*, ſaith *Elihu*, tryeth *words*: as the outward words of other mens mouths, ſo the inward words of our own hearts. Say then

then to these words, to this secret cry, whence art thou? Commest thou from Gods spirit, or from Sathan? As wee must *trye the spirits*, in the outward words deliuered by men, so also in the secret thoughts of our heart, specially these concerning our owne estate to God-ward, whether they bee the voyce of Gods spirit, or of the euill spirit of errour and illusiō. It was vile for those clawing flatterers to say vnto a man, *The voyce of God*; much more for vs to say so to the diuell himselfe. And what do we else, when we apprehend & applaud his mocking illusions, and lying suggestions, as the *Oracle of God*, and goe away with them, as if God from heauen, had told vs we were his. Try we then these sounds, before wee trust them, and carefully examine the grounds which thy heart can show to make good her so confident assurance. Here especially remember those fearefull deceits of the *Temporarie*; how like a true beleeuer he is, and yet none; how neere he comes to heauens doore, & yet enters not, how far he trauels in the way of *Canaan*, euen with those *Israelites*, to *Kedeshbarnea*, within eleuen dayes iourney of the land, and yet neuer sees it, neuer enioyes it, but is as farre off, as if hee had sitten still in Egypt, and neuer stirred foot out of doore. Consider seriously with thy selfe how farre *Pharaoh*, *Saul*, *Iehu*, *Ahab*, *Iudas*, and others haue gone in humiliation, sorrow, desire, zeale, reformation, and yet for all this haue gone to their owne place. Deale now vnpartially with thy selfe, and tell mee whether thou doest not come short of many of these, who neuer yet had the heart, vpon the threatning of the word, to relent and

1. Iohn 4 1.

Acts 12.22.

and humbly thy selfe with *Ahab*, to confesse thy sins and desire the prayers of Gods children, with *Pharaoh*, to be affected with ioy in hearing the word, and practise many things with *Herod*, to be zealous against sin with *Iehu*, to lose some part of thy goods with *Ananias*, to forsake the world, & all thy hopes there, and to follow poore *Christ* with *Iudas*, *Demas* and others, much lesse to venter thy life with *Alexander* the copper-smith in cleauing to the truth? may such as these be wicked reprobates, & yet wilt thou please thy selfe in a false conceit of thine owne happines, who commest farre further behind them then they do behind true Christians? For vnto one of this ranke, our Sauiour saith, *Thou art not farre from the Kingdom of heauen*: but to thee it cannot be said that thou art not far from *Iehu*, *Iudas*, *Saul*, *Nicolas*, *Alexander*, and other such like *temporaries*, for they, some of them especially, had many notable graces, so that *Nicholas* was chosen Deacon by the Church, for that reuerend respect they had of his gifts: *Iudas* was an Apostle, and could both pray and preach with great zeale; generally the common sort of them may be inwardly affected in prayer, conference, hearing the word, feele many good motions, taste of the powers of the life to come, feele some relish in the promises, tremble at the threatnings, reforme all outward corruptions of life, as we haue already shewed. And thou that makest thy selfe so sure of heauen art happily a despiser of the word and prayer, a senselesse blocke, that neuer feelest the least glimpse of any spirituall motion, a muddy worldling, that canst not raise vp thy spirit out of the mucke of the earth,

into the heauens, to conceiue any one pure or refined thought. Why then haſt not thou the wit thus to thinke with thy ſelfe? What? thoſe that are Saints and Angels in regard of mee, are they yet deceiued in iudging themſelues to be in ſtate of ſaluation? how groſſe then is my errour, in being thus conceited of my ſelfe? If ſome that haue iournyed in the wildernesſe to *Kadeſhbarnea*, ſhall yet neuer *enter into Gods reſt*, ſhall thoſe that neuer left Egypt? Is the ſtony ground *reprobate* ground? and can the *high-way* ground be good?

As long then as thou art caſt behind the *temporarie*, thou art miſerably deceiued, if thou thinkeſt well of thy ſelfe: So alſo art thou, though thou haſt attained vnto him, vnleſſe withal thou outſtrip him, attaining to that which no *Temporarie*, as long as a Temporarie, either is or can be. O thou wilt ſay what's that? *Anſ.* I haue already ſhewed it in the detection of the particular deceits of the *Temporarie*, yet thus much may be added. The chiefe difference our Sauiour in the Parable maketh betwixt the beſt of the other grounds, and the good, is this; that thoſe onely ſignified by the good ground, had *good* and *honeſt hearts*: for the *ſtony* and *thorny* hearers brought forth fruit, but they wanted the ſame *good* and *honeſt hearts*, and in ſtead thereof, had either a ſtony, or thorny: ſee then what it is wherein the true Chriſtian excelleth the *Temporarie*, namely, the *good and the honeſt heart*. The *honeſty* of the heart is to bee referred to the intents it hath in the doing of particular actions: ſo that is an honeſt heart which aymes at the right in that ſhe doth: the goodneſſe of the

Wherein the true Chriſtian goes beyond the vnſound. Luke. 8, 15.

the heart is to bee referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed, cleansed and purged of the former naughtinesse, and so indued with another kinde of nature and disposition, whereby it hateth all sinne, and loueth, sauoureth, and affecteth things spirituall. Here then is that we must narrowly examine our selues by, if we will not be deceiued by our owne hearts, in iudging our selues to be Gods children, when we are not. *If any man* (saith *Paul*) *be in Christ, hee must become a new creature.* 2. Cor. 5. 17. Hee must haue that same *cleane heart* of the Prophet *created* in him, and that same *right spirit* renewed in him. Hee must be renewed in the very spirit of his mind; in the most inward and subtile parts of the soule, as it were the *quintessence* of it. Psal. 51. 10. Ephes. 4. 23. And this happily may also bee the meaning of the Apostle, praying for the *Thessalonians*, that they might bee *sanctified throughout in their soules, bodies, and spirits*: by *spirit* vnderstanding the same thing that in the other place to the *Romanes*, the best and choisest of both the parts, both soule and body. 1. Thes. 5. 23. opened. Here is the maine defect of the temporary. Though hee may seeme to be renewed in his mind, yet not in the *spirit of his minde*: to be sanctified in soule and body, yet not in the *spirit* and *quintessence* of both. He reserues that for some sin or other, which is closly harbored & nourished there. Like as the thornes haue as it were the best spirits of the ground, and doe drinke vp the very *creame* and *flower* therof, so that the fruit coms to nothing, being robbed of it nourishmēt by the thorns. Not but that there may bee & are many secret corruptions in the truely

truely regenerate: for euen the good ground may haue thornes: but yet these corruptions incroach not vpon the spirit of the soule; that's reserued for the grace and spirit of God; these thornes get not the fat of the soyle, the good corne feedes on that, the thornes do not grow vp together with, and so ascend and climbe vp aboue, and ouer-top the good fruit; nay, the good man playes the *good husband*, and is euer & anon cutting vp those thornes, thereafter as he seeles them: Therefore it is said excellently of the good ground, that it bringeth forth fruit *encreasing* and *ascending*; which seemes to be spoken in opposition to the *thorny* ground, of which it was said, that the thornes grew vp and ascended, namely, aboue the corne. But in the good ground, though there may be thornes, yet the corne ascends aboue the thornes, grace is superiour to corruption, and keeps it vnder.

Luke 8.7. καὶ συμφυεῖσαι ἀπέπνιξαν.

Mark. 4.8. ἀναβαίνοντα, καὶ αὐξανόμενα.

Let vs not then deceiue our selues with the temporary, for that wee haue some seelings, some motions, some good affections of ioy, feare, sorrow, or such like, if there be but any one thorne, either of couetousnesse, as in *Iudas*, *Demas*, *Simon Magus*; or of vaine glory and ambition, as in *Iehu*, *Agrippa*, or of any other naughty affection, it is enough to choake all grace, and starue all goodnesse; so that, as our Sauiour speaketh, we must needes become *vnfruitfull*. The diuell can be content to let vs pray, preach, heare, and doe all these things with some feeling and affection, and hereupon to iudge our selues to be true Christians, long as his interest in our hearts continues, as long as he may haue sure hold of vs, by

any

any one raigning sin: For right well he doth know whatsoeuer good we conceiue of our selues, we doe but deceiue our selues; we are still, as it is said of *Simon Magus, in the gall of bitternesse, and in the bond of iniquitie.* Acts 8.

It stands vs in hand therfore throughly to gage these deepe hearts, euen to the bottome, and to cry with *Dauid, Try me, O Lord, proue mee, whether there be any way of wickednesse in mee.* Psal. 139.23.

If there bee a thorne in thy foote, thou canst goe but haltingly: if any inordinate lust or desire bee ingrafted into thy affections, though with *Agrippa* thou maist be much moued with the preaching of the word, yet with him, thou art but an halfe and halting Christian. Doth the loue of worldly honour, pomp, prayse, and profit preuaile in thee? then know (thou spirituall adulterer, or adultresse) that *the loue of the world is enmity with God*, Iames 4.4. and that *in whom the loue of this world is, in him dwelleth not the loue of the Father.* 1. Iohn 2.

Neuer then blesse thy soule in any of thy good desires, or affections. *How canst thou beleeue when thou seekest glory of man and not of God?* Iohn 5. saith our *Sauiour*: neuer tell me that thou burnest in holy feelings, as long as thou burnest no otherwise then the bush, which burned, but consumed not: as long as the inward corruption of thy heart remaines vnwasted, for all these *burnings*, thou mayest *burne* in hell for euer. Exod. 3.

Rest not then in thy deceiuable feelings and flashings of ioy. Though these thy feelings, desires, and motions be good, and come not alwaies from *Sathanicall* illusion, but otherwhile from the spirit of God, as the Scripture plainely teacheth, yet they are not sufficient. It is well indeede that art thou art come further Heb. 6. 4.

then the common sort of the world, who know not what these feelings meane, that being the stonie, or thorny ground, thou art neerer to the nature of the good ground, then the high-way ground, but what? because thou art come thus far in the way, wilt thou goe no further? dost thou therefore thinke thy selfe well enough? no; as our *Saviour* said to the yong man so say I to thee; *One thing is yet wanting:* this same good and mortified heart. There lyes in thee some leauen of hypocrisie, that must needs be purged out; some root of bitternes, that must needs be weeded vp; some thornes of couetousnesse, pride, vaine-glory, that must needs be cut downe. Loe, my brother, thou art come out of *Egypt*, thou hast gone a great way in the wilderneſſe, thou art not now far from *Canaan*, thou art come euen to the very next borders; two or three strides more would set thee in the land it selfe: Wilt thou now foolishly mocke thy selfe to thinke thy selfe in *Canaan*, because thou art on mount *Nebo*, within sight of it, and so goe no further? Wilt thou thus loose all thy other labour and trauaile? hast thou don so many things, *suffered so many things in vaine?* hast thou therefore prayed, preached, heard, read, conferred, fasted, and suffered the taunts of the wicked all this while for no other end but to goe to hell together with them? Oh take a little paines more; thou hast many goodly graces, and they make thee to shine as a goodly and beautifull Temple of the Holy Ghost; Onely one thing is wanting; there is some errour in the foundation. I doubt mee, it is sandy, thou must needs digge a little deeper: get a little more humilitie of spirit, and

a Mark. 10. 21.

Galath. 3. 4.

and truth, and purity of heart, or else when a storme comes, all thy other labour about the building will be lost. I am the more earnest in this exhortation, because of those fearefull shipwrackes which many ships, richly laden with many precious iewels of Grace, haue suffered in all ages, vpon this rocke of an euill and vnrenewed heart. O then take heede of it, as the very bane and poyson of all grace, and so the onely cause of those many deceits of the temporary beleeuers. Enter therefore into those darke closets of thy heart, take the *light of the Word* in the one hand, and the *sword of the the spirit* in the other: and whosoeuer *Agagite* or *Amalekite* that light shal discouer, kill, spare none, with *Saul*, make hauocke of all, an vniuersall destruction; saue but one, & thou destroyest thy selfe: Whatsoeuer bee the outward flourishing show of thy graces, if some sinne lie couered vnder them at the core, it will poyson and rot them. Oh how much better to haue grace lye in the heart, couered vnder many corruptions, as it doth often in the regenerate? for, when corruption lies at the heart, couered vnder many outward graces, then it eates vp and deuoures the nourishment which grace should receiue from the heart, and so our graces become *leane starueling*s, and in time the thornes that at first lie hid, sprout forth, and ouer-grow the corne, and so vnhappily dash those hopefull beginnings, which seemed to promise a very large and ample harueſt. Contrarily, though a man haue many corruptions, and yet truth of grace lye secretly in the heart, it will by little and little eate out all those corruptions. Wee see then what it is we must

ſpecially labour for, if wee would be freed from that deceit of heart, wherewith the *Temporary* is beguiled, with whom the Diuell playeth, as the Cat doth with the Mouſe; He lets them in ſome ſort goe out of his hands, in that he giueth them leaue to do many things, and doth not hinder them in their ioy, and alacritie of ſpirit, or feruencie of zeale, in which regard he is ſaid to be caſt out in the Goſpell; but yet as the Cat will haue the Mouſe ſtill within her reach, that if ſhe offer to run away ſhe may preſently apprehend her; euen ſo doth the Diuel here: he is ſure to haue thee within the reach of his paw, as long as thy heart within is polluted with the loue of any one ſinne: ſee then if thou canſt deceiue this roaring Lyon, thus ſporting with thee (as ſometimes we ſee the poore Mouſe doth wth the Cat) wholly eſcaping from him, by thruſting out that one ſinne, that ſtill poſſeſſeth and defileth thy heart, & in ſtead thereof entertaining the word and ſpirit of God. Till thou doſt this, thou are but in a damnable caſe, whatſoeuer thy flattering heart tels thee: Thou muſt with *Dauid* refraine from *euery euill way*, before thou can be the true child of God, a true keeper of his word.

Pſal. 119, 101. *I haue refrained my feet* (that is, *my affections*) *from euery euill way*, that is, from the loue and delight thereof, *that I might keepe thy word*: And *Iames* tels thee, that onely that one ſinne of an vngouerned tongue, is ſufficient to diſcouer the falſeneſſe of thy religion, what euer be thy profeſſion.

Iames 1.

CHAP.

CHAP. XII.

Of the deceit of the heart, in giuing directions for our Actions.

HAuing thus ſpoken of the firſt part of the deceitfulnes of mans heart in iudging, namely, in iudging of *perſons*; now wee come to the ſecond in iudging of *actions*. And this is two-fold; in *fore-iudging*, in *after-iudging*. The iudgement of *aduice*, and *direction* for the doing; and the iudgement of cenſure, and ſometimes *correction* after the doing of the actions.

The ſecond deceit, in iudging of Actions.

The deceits of the former kind are almoſt infinite. The booke would ſwell too much, and I ſhould but weary my ſelfe and the Reader, largely to proſecute them all: Onely I will point at ſome of the chiefeſt heads. Theſe deceits therefore, for *direction*, are either in regard of the *rules* for the gouernment of our *actions*, or of the *actions* themſelues.

1. In direction.

For the *rules*, our deceitfull hearts preſcribe ſpecially three deceitfull rules, to ſquare our actions by. Firſt, the light of *naturall wiſedome*, which being ſo much degenerated from that at the firſt creation, & of a cleare ſhining lampe, become a ſtincking ſnuffe, who ſeeth not that this light is plaine darknes it ſelfe? *The wiſedome of the fleſh is enmitie to God.* Secondly, the *cuſtome of the times*, and examples of the multitude: As though the way of manners were like the way to great Market-townes, to be knowne by the multitude of footſteps, trampling and bearing vp-

1. For the rules

1 Light of Nature.

Rom. 8, 7.

2 Cuſtome.

on

on it? or as though men ſhould be as ſilly as ſheepe, to follow whether-ſoeuer their companions leade them? For ſurely how many things are there done which would argue the doers, either *ſheepiſhly ſimple*, or *ragingly furious*, if they did them alone, or with few companions? whereas now the multitude of their companions in madneſſe, is the onely proofe they haue to proue themſelues in their right minds. Thirdly, our owne *intention* and meaning, that if it be good, then ſo is the action alſo, which the Scripture refuteth by the example of *Vzzah*. Theſe are crooked rules, and blinde guides, which blinded and deceiued hearts chuſe to themſelues. But heere that of *Salomon* is true, *There is a way that ſeemeth good in a mans owne eyes, but the iſſues thereof are the wayes of death.*

Non dubitaret furere ſi cum paucioribus furerent; nunc ſanitatis patrocinium eſt inſanire. Sen.

3. Our owne intention.

2. Sam. 6, 7.

Pro. 16. 25.

The deceit of the heart in iudging of the actions themſelues, is either againſt the whole Law *in generall*, or *in ſpeciall* againſt either Table: All which to name were endleſſe. Wee will onely cull out ſome of the principall.

2. For the Actions themſelues.

First, againſt the whole Law, I obſerue three more ſpeciall deceits.

1. Againſt the whole Law.

1. That *thoughts are free*, that we ſhall not be accountable to God for them. *Paul* himſelfe, though a learned *Phariſee*, yet was thus deceiued in iudging of thoughts, not conſented to, which are forbidden in the tenth commandement: *I had not knowne* (ſaith he of himſelfe, in his *Phariſaiſme*) *that luſt had beene ſin, vnleſſe the law had ſaid, Thou ſhalt not luſt*; But the groſſeneſſe of this deceit may eaſily appeare: for what reaſon is there, that the *author* of treaſon

1. Thoughts are free.

Rom. 7. 7.

treaſon ſhould be puniſhed, and the *firſt plotter* and *contriuer* ſhould ſcape? Now the firſt beginning and hatching of any ſinne, is firſt in the thoughts of the heart: And if Kings will haue their ſeruants in their accounts, anſwere euen for pence, why may not God call vs to a reckoning, euen for our ſmalleſt debts? And if men puniſh words and deeds, becauſe they ſee & know them, why then ſhould not God puniſh our thoughts, which hee knowes farre better then any many can doe our outward actions? We muſt therefore make conſcience of the idle rouings of our braines; our very thoughts and imaginations muſt ſtoupe, and doe homage to God, who hath required of vs to be loued *with all our thoughts*, and biddeth vs *tremble* euen at the very firſt riſing of euill thoughts and motions in our hearts, *and ſinne not*. But alas, many doe inuert the ſentence, and in this kinde very boldly *ſinne, and tremble not*.

Luke 10.17.

Pſal.4.4.

2. That *words are but winde*: Yea, but they are ſuch a winde as ſhall blow thee violently into hell, and ſhall be the bellowes to kindle, yea, the fuell to feede the flames of that vnquenchable fire: *For by thy words thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned*, & for euery idle word muſt thou giue account to God at the laſt day, vnleſſe *Chriſt* haue giuen account for it before. What a dotage is this, to thinke that our Tongue, *our glory*, may bee made our ſhame; our greateſt ornament, our fouleſt deformity; our beſt, and yet withall one of our leaſt members a *world of wickedneſſe*?

2. Words are winde.

Mat.12.37.39

3. That *the outward workes of the Law are ſufficient*. That in the firſt table, it is enough to come to Church,

3. Outward works enough

Church, and to mumble ouer a few prayers in ones bed, &c. in the second enough to liue quietly, and pay euery man his owne, and not to breake out into scandals. This deceit possessed the Pharisees who in their interpretation of the Law, restrained the prohibitions of murther and adultery to outward grosse murther and adultery. So their *Philacteries* were not so broad, but their expositions of the Law were as narrow. In the some errour was he that hearing the commandements of the second Table rehearsed to him by our *Sauiour*, answered, *All those haue I kept from my youth*: but wee must know that the law in euery commandement is spirituall, and bindes the heart as well as the hand.

Matth. 19. 20.

Against the first *Table* these deceits:

2. Against either Table, The first.

1. That the workes of the first table are inferiour to the second. Hence is that opinion, that it is easier to loue God then our neighbour: Hence also it is, that there is often seuerer discipline against drunkennesse, theft, blaspheming of great men, then against prophanation of the Sabboth, blasphemous oathes, and other such like, as great breaches of the first Table, as the named sinnes are of the second; Whereas yet the *first and great Commandement is*, *Thou shalt loue the Lord thy God.* 2. That God may be worshipped according to our owne deuise, without the warrant of his owne word. Hence that *Atheisticall omni-religion*, and that opinion that all religions do well, a man may be saued in any: hence those swarmes of *will workes*, and worships, which naturally we preferre before those commanded by God. But shall the *King* set downe himselfe the rule of his

Matth. 12. 38.

πανθρησκεία, *Omnes religiones recte incedere.*

owne

owne honour to be performed by his ſubiects,& not leaue it free to euery country clowne to doe as they liſt: and ſhall wee, farre more vnable to ſet downe any faſhions for Gods Religion,then the rudeſt ruſticke for a Kings ciuill worſhip; ſhall wee I ſay, take vpon vs to determine ought of our ſelues, in Gods worſhip? Men haue thought it a diſparagement to them, when their ſeruants being commanded to doe ſomething, haue done otherwiſe; not yet in contempt, but becauſe they did ſee that other way which they tooke, to be better for their maſters purpoſe, then that which was commanded them. *Craſſus* cauſed his Maſon to bee whipped, for that being commanded to ſend him the greater maſt, he ſent him the leſſe, onely becauſe hee knew it to be fitter for the turne whereto he would vſe it. Doe *men* thus ſtand vpon it? *fooliſh men*, will they haue their owne wayes followed, without giuing place to the better courſes of their inferiours; and can *God*, whoſe *fooliſhneſſe* is wiſer then our beſt wiſedome, can bee take it well, that our folly ſhould thus take head to it ſelfe, preſuming to checke and correct his wiſdome?

Gell. noct. Attic. lib. 1. cap. 13.

Againſt the *ſecond Table* there are alſo many deceits; as, That euery man bee for himſelfe, and make the moſt of his owne, and doe with his owne as he liſt, that the *Officious* & *ſporting* lie is nothing, whereas, *Galat.* 1.10. wee muſt not ſpeake truth to pleaſe men, much leſſe then lye: that it is the ſigne of a baſe mind to put vp an iniury, which yet the ſcripture termeth our *glory*, & an hundred ſuch like. But me thinks it is vnſauory raking in this dunghil, let vs there-

The ſecond.

Prou. 9. 11.

therefore leaue this point, and come to the hearts iudgement of actions after they bee done, and see how that also is deceitfull.

Chap. XII.

The deceitfull iudgement of the heart in censuring our actions already done, and more specially the shifts it vseth for excusing of sinfull actions.

2. In censures of.

NOw it is deceitfull, not only in the sentence it passeth vpon *euill actions*, but also vpon *good*.

1. Good, 1 Condemning

1. For *good* actions, two wayes: first, by condemning the innocent, and accusing vs for them, as if we had sinned; as when an *Anabaptists* conscience accuseth him for swearing before a lawfull Magistrate, lawfully exacting it; when a Papist for eating an egge in Lent: secondly, by setting the good we haue done at so high a rate, making a great deale of nothing.

2. Ouerprizing them.

2. Euill, by

1 Iustifying them. Iohn. 16. 1.

2. For euill actions, the iudgement of our hearts is deceitfull two wayes.

First, in iustifying the guilty, acquiting vs for them as if wee had done well; as those our Sauiour speaketh of, that should iudge of the murther of the Apostles, as of good seruice performed to God. And this deceit is the stronger, if the sinne be happy in successe. Then vile wickednesse shall be graced with the name of vertue it selfe. *Dionisius* after his spoile of an Idols temple, finding the windes fauourable in his nauigation; Ioe said hee, how the Gods approue of Sacriledge. Hee blessed himselfe in his supposed sa-

Felix scelus virtus vocatur. Tullius *de diuin. l. 2.*

ſacriledge, becauſe of the good ſucceſſe that inſued. This was likely alſo to bee *Ieroboams* deceit, that his Calues were not ſo euill, when he ſaw how the Prophet, which ſo thundred againſt them, was afterward ſlayne of a Lyon. This alſo was the deceit of thoſe wiues in *Ieremy*, that iuſtified there idolatrous incenſing to the *Queene of heauen*, by the plenty and peace then inioyed, in regard of that ſcarceneſſe which followed the leauing of that idolatry. Like as many of the *Iſraelites*, when they were brought into the deſart, where was want of all things, in regard of that which was in Egypt, they preferred Egypt; as now many, blinded with the ſame deceit, prefer Popery in the ſame reſpect, before the Goſpell. But for the deliuering of our ſelues from this deceit, we muſt know, that wee muſt iudge of the goodneſſe of the *ſucceſſe*, by the goodneſſe of the *action*, not contrarily of the goodneſſe of the *action*, by the goodneſſe of the *ſucceſſe*.

1. King 13. 2. 24 33.

Ierem. 44. 17.

Neither is this deceit of iudging our ſinfull actions lawfull and good, proper onely to the blinde worldlings, but incident alſo to thoſe that haue ſome knowledge and ſence of Religion, yea, often to the truely godly themſelues. *Dauid* cryes out, *Who knoweth the errours of his wayes?* How many ſecret ſinnes haue the beſt, which they are ſo farre from accounting ſinnes, that they beare themſelues out in them, as iuſt and warrantable? Of this kinde was the *Poligamie* of the *Patriarchs*, whoſe liuing and dying in that ſinne, without ſpeciall repentance for it, is to bee imputed to this deceitfulneſſe of heart wee now ſpeake of. And ſo no doubt is ſtill with vs, that many

Pſal. 19. 12.

many ſinnes goe currant with vs, without the leaſt checke, in regard of the generall ſway of the times. But this deceit is farre more grieuous in ſome, who being ſomething like true Chriſtians, (but indeede are not) are often fouly illuded by *Sathan*. So that as once *Ioſeph* tooke the conception of the *holy Ghoſt*, to be an adulterous ſeede; ſo theſe men, contrarily, take adulterous conceptions, that is, ſome thoughts and affections which ſpring from pride and vaine-glory to be ſpirituall conceptions of the *holy Ghoſt*, and to come from zeale, and piety: and as once *Eli* & thoſe mockers, *Acts* 2. imputed the true worke of the *ſpirit* to *drunkenneſſe*, ſo theſe through the deceitfulnes of their hearts, father vpon the ſpirit certaine motions and actions, that are indeede the fruit of a certaine kinde of *drunkenneſſe* and *giddineſſe* of intoxicated mindes.

Matth. 1. 19.

1. Sam. 1, 14.

2. Excuſing them, by

The ſecond thing wherein the iudgement of the heart touching our ſines ſhewes its deceitfulnes, is this; That if the action ſo be groſſe, as that it cannot be excuſed in it ſelfe, yet to excuſe it, as it was done by vs. That though it cannot excuſe it wholly, yet it will exceedingly extenuate it, making it to be in vs, and as we did it, but a veniall, a petty, and pardonable ſinne. As the vniuſt ſteward in the Goſpell for a hundred pounds ſet downe fifty, ſo deale wee, nay farre worſe, with our debts to God, that is, our ſinnes, Talents are made farthings, & farthings meere nothings; Great ſinnes are made little ſinnes, and little ſinnes no ſinnes. And here eſpecially doth the cunning deceitfulneſſe of the heart excell. It doth ſo ſtraine and ſtretch it wits, euen as it were on tenter-

tenter-hookes for to finde out excuſes, as it were figleaues to couer our nakednesse, and thickets to lurke in, if it might be, vneſpyed by God himſelfe. This is that deceit *Dauid* meant, when he ſaid, *Bleſſed is that man in whoſe heart their is no guile*, namely, to minſe or mitigate the greuouſneſſe of his ſinne, by the inuention of witty and colourable excuſes and extenuations. And this, as it may ſeeme, he ſpake out of his owne experience, in that his grieuous ſin in the matter of *Vriah*. For in this point the Scripture taxeth him for want of vprightnes of heart, and therefore alſo himſelfe at length, in his repentance, taking notice of it in himſelfe, crieth out, *O Lord, thou loueſt the truth in the inward parts*, thereby implying, that in that ſinne he had diſcouered much deceit, and want of truth and vprightneſſe; now, in what more then in this, that he *ſewed cuſhions vnder his elbowes*, that he may ſleepe ſecurely in his ſinne, and after he had *built the wall, he dawbed it with the vntẽpered morter* of his owne vaine and friuolous excuſes; as that a King had equall authority ouer all his ſubiects, and therefore, ſince ſome muſt needes bee expoſed to more perill in the warres then others, he might as well put *Vriah* to that hard lot, as another; that as long as *Vriah* was not ſlaine with his owne hands, but in the warres, he was not guilty of his death, and diuers ſuch like inuentions? And who ſhall not in ſome meaſure diſcerne this deceit? how buſily will our hearts lay about them to finde ſome pretence or other for the leſſening of our ſinnes, to make them ſeeme leſſe odious and vgly then indeede they are? So that, though when we come to

Pſal. 32. 2.

Pſal. 51. 6.

Ezech. 13. 10. 31.

giue iudgement, wee cannot wholy free our ſelues, but muſt needes giue in the verdict againſt our ſelues, yet we will doe it as fauourably, and with as great reſpect as may be. Like *Dauid*, that when hee could not but ſend his ſubiects againſt *Abſalom*, yet willed them to haue ſpecial care of not hurting him. But when our deceitfull hearts would vrge vs to ſhew this fauour to our *Abſalom*, to our darling ſins, we ſhould no more regard them, then *Ioab* did *Dauide* charge concerning *Abſalom*, but with ſtomacke and courage runne them through with the two-edged ſword of the ſpirit: and not, as vſually we doe, onely giue them a little pinch with our finger, or pricke with a pinne. But let vs ſee the particularities of theſe deceitfull excuſes.

Vitia noſtra quia amamus defendimus, & malumus excuſare illa quam excutere, Sen. Ep. 116.

1. Corruption of nature.

The firſt is, to plead the *corruption of nature*. O ſay ſome, when they are iuſtly challenged, we are but fleſh and bloud, borne in ſin, our corrupt nature as a mighty ſtreame carries vs away violently. We are but weake fraile man; no *Saints*, no *Angels*. Theſe ſee not that this is ſo farre from leſſening, that it rather aggrauateth their ſinne. For as the *Philoſopher* ſayes of thoſe that excuſe their ſinne by drunkenneſſe, that they deſerue *double* puniſhment, firſt, for the drunkenneſſe, then for the ſinne committed in and by their drunkenneſſe: ſo likewiſe is it here. Wee deſerue double damnation, firſt for this corruption of our nature, and then for the fruits of it, in our actuall tranſgreſſions; becauſe as the drunkard is the cauſe of his owne drunkenneſſe, ſo wee likewiſe of our owne corruption of nature, for God made vs holy and righteous, after his owne Image,

Ariſto: Eth. lib. 3 cap. 5. τοῖς μεθύουσι διπλᾶ τὰ ἐπιτίμια,

but

but wee our ſelues in our firſt Parents defiled & corrupted this holy nature. And therefore *Dauid* when in that *Penitentiall* Pſalme his repenting heart euen ſtudied with it ſelfe, how to make his ſinne out of meaſure ſinfull, & to raiſe it vp to the higheſt degree of rebellion; hee bringeth in the mention of corrupt nature, as an amplification thereof, *In ſinne was I conceiued, and in iniquty brought forth.* And leſt it might be thought that he did cunningly alleadge it to leſſen his ſinne, he addeth, *thou loueſt the truth*, no ſuch deceitfull cloaking. Pſalme 51.5.

The *ſecond cloake* are the *examples* of the faults of holy and godly men, eſpecially thoſe in the Scripture; as *Dauids* adultery, *Peters* deniall, *Lots* inceſt, *Noahs* drunkenneſſe, &c. How many are there that vpon theſe examples doe beare and boulſter themſelues out in the ſame or the like ſinnes? But what a ſtrange deceit is this, that that which increaſeth ſin, ſhould be vſd as a dimunition thereof? for by how much the perſon that ſinneth is greater, by ſo much alſo is the ſinne it ſelfe. Adultery by *Dauids* example was made ſo much the viler, by how much *Dauids* holineſſe exceeded others. Againe, what a groſſe deluſion in this, that that which indeede is an argument of *feare*, ſhould be made an argument of *boldneſſe* in ſinning? for who in his right minde would not reaſon thus with himſelfe? Did *Dauid*, *Peter*, and other ſuch worthies fall ſo dangerouſly, that had ſo excellent a meaſure of the ſpirit? oh then it ſtandeth me in hand to looke to my ſelfe, whoſe feet are farre more feeble, and ſtand in far more ſlippery ground. Surely, if the Saints were aliue againe, and heere with

2. Examples of the godly ſinning.

Audiant qui non ceciderũt, ne cadant, qui ceciderũt, vt ſurgant: non cadendi exemplum proponitur, ſed ſi ceciderís reſurgendi. Aug. in Pſal. 51

with vs on earth, as there would be diuers other matters of griefe vnto them, so I thinke nothing more, then to see the horrible abuse, as of their *vertues*, so of their *imperfections*: of their *vertues*, when in that regard they are defiled by the superstitious Idolater: of their *infirmites* and *imperfections*, when for them they are made the patrons of hatefull and shamefull deformities, by the loose Libertine. As it would grieue them to see those *vertues*, the weakenesse whereof made them to fall downe before God in *humiliation*, to be raised vp to such an height, as to make others fal down to them in *adoration*: so also to see their sins which wrought *shame* in themselues, to worke *impudency* in *others*. If *Dauid* had committed adultery, as thinking it no such great matter, because of the example of some *Prophets* before him, there had bin some more colour in his excuse: But *Dauid* fell only through his owne concupiscence, not vpon any patronage of holy mens examples. A Prophet with his words *rebuked* him for his sin: No Prophet with his deeds fleshed him in his sin: why dost thou loue in thy selfe that which *Dauid* hated in himselfe?

Cecidérat lapsu cupiditatis, non patrocinio sanctitatis. Correptus est per Prophetã non lapsus est in Prophetа. Hoc in te amas quod Dauid *in se odit?* Aug. in Psal. 1. Heb. 12. 1.

To conclude this point, the examples of holy man in things imitable, are compared by the *holy Ghost* to the *Israelites cloud*, that led them in the wilderneſſe. But their vnwarrantable examples are like the black part of the cloud, which whosoeuer shall follow, with those Egyptians, together with them, he is like to be drowned in the sea of eternall destruction.

3. Ignorance.

The third shift is their *Ignorance*, and want of learning. They say they are no Schollers nor book-learned: and therefore, howsoeuer these things they are

ac-

accuſed of, would be ſcarce tollerable in others, yet in them they are very excuſable. For the diſcouery of this deceit, we muſt vnderſtand, that their is a two-fold *Ignorance*. A *plaine* and *ſimple* ignorance, & alſo a *wilfull* and *affected*. The *plaine* & *ſimple* ignorance though it may extenuate, yet it cannot altogether excuſe. The ignorance of thy Princes Lawes will not excuſe thee in his Court, and thinkeſt thou that in Gods Court, who is far ſeuerer then any mortall wight, the plea of ignorance ſhall be heard? for as the *Princes* lawes are printed & publiſhed, and therefore may be knowne, vnleſſe we be either careleſſe or wilfull; ſo alſo are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore ſaue thee harmeleſſe. No, the ſeruant not knowing his Maſters will, muſt be beaten with ſome ſtripes, if he do it not, though not with ſo many as he that knowing it does it not. But yet if his ignorance bee the ſecond kinde of ignorance, *wilfull* and *affected*, then hee ſhall bee beaten with as many if not more: for this kinde of ignorance increaſeth the ſinne, rather then any whit leſſens it. And heare, as in the caſe of drunkenneſſe, double puniſhment is worthily deſerued; becauſe they doe willingly ſhut their owne eyes, that they might not ſee, and doe of ſet purpoſe nuzzle themſelues in ignorance, though the light on euery ſide incompaſſe them, thinking thereby to procure to themſelues a libertie of ſinning, without guiltines: but they are deceiued. Here truely hath place that ſaying, *The ignorance of the truth can bee no excuſe to ſaue their condemnation, who had they had a will to ſeeke the truth, might eaſily haue had the skill to finde it.*

Excuſat ἀτανὸ ſed non ἀ τοτο.

Luk. 12. 47. 48.

Auth. op. imperfect in Mat. hom. 44. *Nec poteſt eis eſſe excuſatio condemnationis ignorantia veritatis, quibus fuit inueniendi facultas, ſi fuiſſet quærendi voluntas.*

They double their guiltineſſe, they twiſt the bonds of their iniquities ſtronger, and adde further weight to their ſinne, when they thinke to make it lighter. To this purpoſe *Thomas* the *Schoole-man*, ſpeaketh very iudiciouſly, thus, *Sometimes it happeneth that ignorance is directly and in it ſelfe voluntary, as when one is willingly ignorant that hee might ſinne the more freely. And ſuch ignorance ſeemeth to increaſe our voluntarineſſe, and ſo our ſinne: for it proceedeth altogether from the intention of the will ſet vpon ſinning, that a man will willingly ſuffer the damage of ignorance, to enioy the freedome of ſinning.*

2a, 2æ. q. 76. ar. 4. *Contingit quandoq; quod ignorantia directè & per ſe ſit voluntaria, ſicut cum aliquis ſua ſponte neſcit, vt liberius peccet. Et talis ignorantia, vt augere voluntarium & peccatum. Ex intentionem voluntatis ad peccandum prouenit quod aliquis vult ſubire ignorantiam damnum propter libertatem peccandi.*

CHAP. XIII.

Of the deceit of the heart in tranſlating the ſinne from our ſelues vpon ſome other cauſe.

4 Tranſlation vpon others.

THE *fourth* deceitfull tricke in clearing our ſelues, when guilty, is that of *Tranſlation*, when by laying the fault vpon ſome other cauſe, wee would altogether diſburthen our ſelues thereof. Wherein the heart of man is ſo ſubtle, that if it can finde out any other thing or perſon, that in the leaſt ſort may ſeeme to be but the leaſt piece of an occaſion, that ſhal be ſufficient to free it ſelfe of al manner of blame. *Harpeſt*, a blind woman in *Seneca*, would not yet be perſwaded that ſhe was blinde, but found fault with the houſe wherein ſhe was, as being ouerdarke; ſo fareth it with vs in our ſpirituall blindnes, & other ſuch like defects; hard is it if we find not out ſome-

Epiſt. 50. *Neſcit ſe cæcam, ſubinde rogat pædagogum vt migret, Ait domum tenebroſam eſſe.*

ſomething that muſt eaſe vs of all the burthen of the blame.

As firſt of all, how vſuall is that tranſlation vpon the fleſh. O ſay the prophane, as of old in *Auſtens* time, ſo ſtill when charged with there wickednesſe, *not we, but the fleſh*. We of our ſelues haue good wills to doe otherwiſe, we like and approue of the beſt things, but the *fleſh* ouer-maſters vs, that, as a violent ſtreame carries vs away. And therefore wee truſt we may ſay with *Paul*, *It is no more wee that doe it, but ſinne that dwelleth in vs*, but this is a groſſe deceit.

1. Vpon the fleſh. *Multi concupiſcentijs carnalibus victi committunt quæq; facinora, & immundicijs tam peſſimis volutantur, quas turpe eſt etiam dicere, & dicunt ſibi iſta verba Apoſtoli, Non ego, &c.* Aug.

Phil. 3.

For firſt, they ſhould conſider who *Paul* was, that vſed theſe words, and of what ſinnes; not *open* and *groſſe*, from which euen his *Phariſaiſme* was free but of *inward infirmities*, whereby he felt the perfection of his good workes to bee hindered. How ſhamefull then is it to bring that in defence of open ſcandals, which is ſpoken concerning priuie and ſecret infirmities?

Againe, none can ſay concerning their ſins, that they are not theirs, but the *fleſhes*, ſaue they, who beſides the *fleſh* haue the *ſpirit* incountring the *fleſh*. But in theſe kinde of men, in whoſe mouths this excuſe is ſo ordinary, there is no ſtrife at all betwixt the *ſpirit* and the *fleſh*, for they are nothing but *fleſh*; neither is there any thing in them but corruption: Therefore is it an idle ſpeech of them to ſay, *not wee but the fleſh*, that is, *not wee but we*: For what elſe are they but *fleſh*, in vnderſtanding, memory, will, affections, ſoule, and body, &c? But yet when they are to commit ſome ſin, they feele ſome reſiſtance. True:

The difference of the combate in the vngenerate from that which is in the regenerate. Rom.7.22.

but this reſiſtance is not from the *minde renewed*, & ſo conſenting vnto, and delighting in the Law, as holy and good, as in *Paul*; but from the *minde onely inlightned*, to ſee the feareful puniſhments that ſhall follow vpon the ſinne. And hence it is that the combate in the regenerate is in the ſame faculties of the Soule, betwixt the will and the will, the affections and affections; becauſe as euery part of the Soule is partly carnall, partly ſpirituall, ſo alſo the will and affections. Whence it comes to paſſe, that when the renewed part of the will carries vs to *good*, the vn-regenerate part, that is, the *fleſh*, ſwayes vs to *euil*. But the combate of the vn-regenerate, is betwixt *diuers* faculties of the ſoule; as betwixt the vnderſtanding and the will, betwit the conſcience and the affections; The will and affections of an vngodly men doe not hold backe, or make any reſiſtance, when hee is tempted to ſinne: for they are wholy carnall, and haue not either the leaſt hatred of the ſinne forbidden, or loue of the Law forbidding it, and therefore they are ſet a gogge, and *drinke in iniquitie, as the fiſh doth water*: but only his conſcience, inlightned by God to ſee the terrour of the puniſhment, cauſeth a demurre to be made. *Herod* in his inceſt may feele inwardly ſome obiections alledged againſt it, but yet he loues his inceſt with al his heart, and in like manner hates the ſeuenth Commaundement forbidding it, and wiſhes with all his heart, there were no ſuch Commandement. Thoſe obiections therefore are made, not by his will delighting in the Law, and ſo ſaying; *How can I doe this and ſin againſt God?* But by the *minde* terrified with the threat-

Iob 15.16.

threatnings of the Law. The *voyce* of *Dauids* conflict with himſelfe in his adultery was this; *I conſent to the Law, that it is moſt holy and iuſt in forbidding adultery, and therefore I cannot wholly giue my aſcent to this adultery.* The voyce of *Herods* ſtrife in his inceſt is this, *I conſent to the law that it is true in threatning inceſt with the curſe of God, and feele terrour in the apprehenſion of it.* So that the oppoſition which the *regenerate* make againſt ſinne, is from the apprehenſion of the *goodnes* of the *Commandement:* the oppoſition of the *vnregenerate*, from the apprehenſion of the truth of the threatning: the former from *loue*, the latter from *feare.*

Sed illud (bonũ) placebat & vincebat, hoc (malum) libebat & vincebat. Aug. confeſſ l. 8. c. 5.

Now though this bee ſufficient to diſcouer this deceit to thoſe that will deale faithfully with themſelues in the examination of their owne hearts: yet, for the further ſtopping of the mouth of iniquitie, that excellent ſpeech of the *Apoſtle* is to bee remembred; *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to another, ſo that ye cannot doe the ſame things that ye would.* Where the fleſh is reſiſted by the Spirit, it neuer wholy preuayles, but in ſpight of it teeth is broken of her will, it cannot doe that it would; but in theſe men the Fleſh doth whatſoeuer it would; the *action* of ſinne is as ready as the *temptation*; the life, they lye, they wallow, and tumble themſelues in their ſinnes; they make a daily trade of their vncleanneſſe, prophaneneſſe, worldlineſſe: ſhall any man now perſwade mee that the ſpirit is in them, ſtruggling with the fleſh? Certainely, if there were but the leaſt dramme of the ſpirit to reſiſt, the fleſh ſhould

Gal. 5. 17.

should not sinne thus freely, without interruption: it should not alwayes hold the reynes, and sit at the helme. *I beat my body*; that is, I molest and vexe the flesh, the *old Adam*, that is in mee; and marke what followes, *I bring it in subiection*. Where then the flesh alwayes flourisheth and triumpheth, and is neuer brought vnder, their neuer is any true resistance, there is no spirit, the aduersarie that should trouble it.

1. Cor. 9. 2. cleared.

Obiect. But it will be said, did not *Dauid* in his adultery doe that which his fleshly will would? *Answ.* No; not *wholly*, not *fully*. For first of all, by reason of the resistance of the spirit, hee could not take that fulnesse of pleasure which a *venerious Epicure* would. Further, the flesh would haue had him slept securely, and gone on stoutly still in that sinne, and to haue done as much to others, as to *Bathsheba*, but because of the contradiction of the spirit gaine-saying the flesh, he could not so blesse his soule in his sinne, he could not lye tumbling in his mire, but was forced to rise vp, and wash himselfe in the waters of repentance. And wilt thou, that after thy sitting downe to sinne neuer riseſt againe, vnlesse it be as those Israelites, that *sate downe to eate and drinke, and rose vp to play*; that is, to the doing of some worse matter: wilt thou plead the combate of the *flesh* and the *spirit*? Excellently Saint *Austen*. *The flesh lusteth against the spirit: If the spirit doe not also lust against the flesh, they commit adulterie: For what should hinder? But if the spirit lust against the flesh, then I may see thee indeede shrewdly assaulted, wholly vanquished I cannot.*

Exod 32. 6. *Caro concupiscit aduersus spiritum, si non concupiscet & spiritus cõtra carnẽ, faciet adulteriũ: Si autem spiritus concupiscit aduersus carnẽ laſſam video, victum non video.* In Euang. S. Ioh. ser. 43.

Well

Well then, the *vnregenerate* cannot excuſe their ſinnes by the fleſh, becauſe the fleſh and they, being all one, in accuſing the fleſh, they accuſe themſelues. What then? May the regenerate? Neither: for whereas the *fleſh* in them is only a *ſlaue* and captiue, deadly wounded by God, at firſt conuerſion, and daily awed by the contrariety of the *ſpirit*, that they yet ſhould be foyled by the *fleſh*, that the *fleſh* ſhould ſo farre preuaile with them, as to bring forth the fruits of diſobedience, this ſeemeth rather to adde, then any whit to diminiſh their ſinne: for as for the wicked, they are nothing but *fleſh*, they haue no aduerſary to the fleſh in themſelues, that might buckle with it: but the godly they haue the *ſpirit*, which of it ſelfe as *Chriſt* ſayes, is *prompt and ready*, but that wee by our ſloath and negligence diſable it. Therefore the Scripture vpon theſe grounds exhorts the godly to good duties, becauſe of the regeneration of their nature, whereby they are in ſome meaſure enabled to ſubdue their corruption, and ſo to performe obedience; as S. *Iames*, hauing made mention of our new-birth: *Of his owne will begat he vs by the word of truth*, thereupon inferreth, *Wherefore let euery man be ſwift to heare, ſlow to ſpeake, &c.* And S. *Peter* hauing exhorted to *loue one another*, *with a pure heart feruently*, annexeth this reaſon, *Being borne a new, not of mortall ſeed, but immortall, &c.* Now as it ſhamefull for a man that hath ſtrength, & is furniſhed with weapons, to ſuffer the theeſe to take his purſe from him: ſo is it for the regenerate man, whom God in his regeneration hath endued with ſpirituall life and ſtrength, whereby he might be able to ſtriue againſt, and

Matth. 26.

Iames 1. 18, 19.

1. Pet. 1. 22, 23.

and make his part good with the fleſh, to ſuffer it to robbe him of any ſpirituall grace. Specially when as the fleſh in them is as an vnderling, cruſhed and trod vnder their feet. What a ſhame is this for a man to be ouercome by his baſe vaſſal, who was once already before ouercome by himſelfe? This therefore is matter of humiliation, and deeper aggrauation of our ſinnes, that God hauing diſ-armed the *fleſh*, and ſubiected it to vs, yet wee by our fauouring of it, as the *Iſraelites* the *Canaanites*, haue nouriſhed a Snake in our owne boſomes, and haue ſuffered it to grow to that head, that it ſhould be ready to ouertop vs. Therefore the Apoſtle doth not extenuate, but aggrauate, the factions of the *Corinthians* by this, that theſe things came from the *fleſh* in them, and were fruites of their *carnality*. Therefore he ſayes by way of vpbraiding, *Yea are yet carnall.* Mans deceitfull heart would haue holpen the matter with this: Alas! though wee be regenerate, yet wee are ſtill alſo carnall in part, and the *fleſh* will be working: But the holy Ghoſt retorts it thus; as you are naturally carnall, ſo by your new birth, yee now are become ſpirituall; what a ſhame then is this for you, that the ſpirit performes his office no better in quelling the fleſh, that the fleſh is ſtill ſo luſty and liuely in you, that one would thinke you were wholly carnall and not ſpirituall at all; that after ſo long a time of your regeneration, you are *yet* ſo carnall, the *fleſh* ſtill carrying ſo ſtrong a hand ouer you? That ſhifting, then, off the fault to the fleſh is idle, whether in the wicked, or in the godly.

2. Cor. 3. 3.

2. Vpon the Times.

The *ſecond tranſlation* of ſinne is vpon the *Times*, and

and *places*, where we liue, and the wickednes of men with whom we conuerſe. Becauſe the times generally are ſo corrupt and euill, therefore we thinke if we be corrupt in them, the fault is not *ours*, but the *times*. S. *Pauls* argument is cleane contrary, *Redeeming the time, becauſe the dayes be euill.* The badneſſe of the times did not ſerue with S. *Paul* for a cloake to excuſe our conformity to the times, in waſting our time wickedly, as others doe; but as a ſpurre to excite vs to bee ſo much the more carefull of our ſelues, not to be ſwayed with the common ſtreame, in the idle and prodigall expence of our time, but to reſcue it out of the hands of ſinfull vanities, and to ſpend it wholy for the good of our owne ſoules. And good reaſon haue we to make this vſe of the corruption of the times; for, if the aire be generally infectious, had we not neede to be ſo much the more ſtrict in our diet, and carefull in the vſe of wholſome preſeruatiues? Surely the worſe the times are, the neerer grow they their end, and therefore ſo much the more apprehenſiue ought we to be of the occaſions of good, becauſe the *day*, in which onely wee can worke, is declining apace, and that fearefull *night* approacheth, wherein none can worke.

Ephes. 5. 16.

But yet, for all this, it is no leſſe vſuall for men to vſe this excuſe in defence of their owne enormities now, then it hath beene heretofore. *Seneca* ſheweth how in his time many would bee ready to pleade thus for themſelues, *I am not ambitious; but no man can liue otherwiſe in Rome. I am not prodigally ſumptuous; but the City will put a man to great charges. It is not my fault that as yet I am not entred into a ſetled courſe of life*

Non ego ſum ambitioſus: ſed nemo Romæ aliter viuere poteſt, non ego ſuptuoſus, ſed vrbs ipſa magnas impenſas exigit. Non eſt meum vitium, &c.

Quid nos deciſpimus? non eſt extrinſecus hoc malum, intra nos, eſt in viſceribus ipſis hæret.

life. It is my youth and hot bloud that doth this. But as he excellently addeth. *Why doe we deceiue our ſelues? This euill is not from without, from any extrinſecall cauſe, it is within vs; it ſtickes in our very bowels.* If we liued elſewhere, in other places, and companies, vnleſſe our hearts within were changed, we would ſtill bee the ſame men. For, that it is not in the place, that we are thus and thus peruerted, will appeare euidently, if we caſt our eyes vpon others, that haue liued in as euill times and places, and yet like fiſhes, retayning their ſweetneſſe in in the ſalt ſea; like *Salamanders*, vnſcorched in the fire. It matters not ſo much how great the fire bee which lighteth vpon a place, as of what quality the thing is whereon it lighteth: for euen a great deale of of fire falling vpon hard and ſolide ſubſtances would not once kindle, and a little ſparke in dry, chippy, combuſtible matter hath quickly burnt vp all. So it skils not ſo much what the *place* be, as what the minde. Mindes well diſpoſed, and carefully watching our themſelues haue continued in the corrupteſt places without ſpot; as *Ioſeph*, *Nehemiah*, *Daniel*, *Obadiah*, in the Courts of *Pharaoh*, *Artaxerxes*, *Nebuchadnezer*, *Ahab*; and S. *Paul* makes mention of *Saints* in *Neroes* court, that monſter of nature. Contrarily, the minde being ſecure, or otherwiſe ill-diſpoſed, the beſt places haue beene no priuiledges againſt ſin. Witneſſe *Adam*, that ſinned in *Paradiſe*; the *Diuell*, that fell in *Heauen*, in Gods owne Court: Loe, *falling* in *Gods* Court, and *ſtanding* in *Neroes*. *Lot* continued chaſt in filthy *Sodome*, and yet fell grieuouſly in thy ſolitary & retired *mountaine*: vniuſtly then are *places* charged

Ignis non refert quam magnus, ſed quo incidat: nam etiã maximum ſolida non receperunt; rurſus arida, & corripi facilia ſtimtillam quoq; fouent vſq; ad cendium. Sen. Epiſt. 18.

Phi. 4. 22.

Lot in peruerſa ciuitate iuſtus, in monte peccauit.

As

As vniuſtly in the third place, are our *callings*, and the imployment of them; which, ſay many, are ſuch, that they muſt needs neglect the kingdome of God in prayer, reading, meditation, ſanctification of the Saboths; which if to doe be ſinne, not *they* but their *callings* muſt be called into queſtion. But wee muſt know that no *calling* is a *calling a way* from God, no *vocation* is an *auocation* from godlines: but as our *Sauiour* ſpeakes of the *Saboth*, ſo alſo may it be ſaid of our *callings*: *Man was not made for calling, but callings for man*, that is, for his good, not for the hurt or hinderance of his ſoule. Certaine therefore it is that this is but a deceitfull excuſe: for *Dauid* & *Daniel* taken vp with the many and waighty affaires of ciuill gouernment (alas, what are thy occaſions to theirs) they yet could find leaſure to pray thrice a day. And tell me, thou who thus pleadeſt the troubleſome diſtractiõs of thy calling, do they ſo poſſeſſe thee that thou canſt neither ſleep, nor eate & drink; for all thy buſineſſes, I dare ſay, thou doſt not wholly depriue thy ſelfe of theſe neceſſary comforts: And art thou yet to learn, that theſe are not ſo neceſſary for the body, but the exerciſes of Gods ſeruice as are neceſſary euery way for the ſoule? Remẽber the examples of the woman of *Samaria*, leauing her pitcher at the well, & of the *Shepheards*, leauing their flocks for the buſines of Chriſt; & learne by them that our *particular* callings muſt giue place to the *generall* calling of *Chriſtianity*. And good reaſon, one kindnes deſerues another. Our generall calling of *Chriſtianty* is not ſo vniuſt, as to ſeize ordinarily vpõ al the time of our *particular* callings: therefore *Chriſt* will rather rob his eies of ſleep and

3. Vpon our Callings.

Mar. 2. 17.

Ioh. 4. 28. Luke 2. 15.

Mat. 4. 23. Luke 6. 12.

and pray all night, then by praying all the day time, rob his *perſonall* calling of it due time: Why then ſhould our *particular* callings be ſo vnkinde as to encroach vpon our *generall* calling, and to take from it that little time of the *morning* and *euening*, not content with her owne ſo large allowance: like the rich man in *Nathans* parable, that ſtolne from the poore man his one only ſheepe, hauing many of his owne. It had beene more tollerable for the poore man to haue taken one of the rich mans. And of the two it is more allowable for the *generall* calling, to make bold with the time of our *perſonall*, then contrarily; both becauſe our *generall* calling hath not the *tithe* of that time which the *perſonall* hath, as alſo, becauſe the workes of this calling are farre more worthy and excellent, as thoſe which directly and immediatly reſpect God himſelfe. And yet thou wouldeſt not allow this for a iuſt excuſe in him, that al the ſixe dayes hath neglected his particular calling, that he did attend all that while, Prayer, reading, Meditation: How then ſhould thine owne neglect of Gods ſeruice vpon the *Sabboth*, and the *mornings* & *euenings* of other dayes be excuſed? thinkeſt thou by the following of thy worldly occaſions? for as vnder pretence of prayer and meditation we may not become *Monkes*, and wholly giue ouer occaſions in the world: ſo neither vnder pretence of our worldly occaſions, may we become prophane *Worldlings*, and wholly forſake the worſhip of God.

4. Vpon condition of life.

Others blame the *condition* of their *life*, O ſay they we are poore men, that haue nothing to liue by, ſaue theſe hands. Can wee needy handicrafts-men,

or

or poore labourers be *Diuines?* Yea ſo much the rather, ſayes *Chryſoſtome*, may you practiſe true *diuinitie*. When wrath, enuie, and other ſuch like corruptions ſhould bee curbed, doth pouerty then let thee? or are riches able to maſter and mortifie ſuch affections? Doth pouerty hinder thee from being humble, ſober, temperate, watchfull in prayer? or is it not rather a great furtherance to thee in all theſe? Doth not pouerty ſerue to tame and meeken thee, to take downe thy pride, to pricke thee to prayer? Or what vertue is there that needeth mony for the practiſe thereof? Thou wilt ſay liberalitie: yea, but euen this vertue alſo, ſaith that father, hath ſhined more brightly by reaſon of pouerty: The poore widowes two mits were a better almes, then all the reſt of the richer ſort. See then how thou ſlandereſt thy pouertie, the miſtreſſe of ſo many vertues. Remember S. *Paul* a poore *Tent-maker*, and yet no leſſe holy in his *ſhop* among his *tents*, then in his *ſtudy* among his *Books* and *Parchments*: and by his example learne how thy ſhop may be vſed, euen as an Oratory, or place of greateſt deuotion. Neuer tell me thy handy labours abſtract thy minde from heauenly meditations. *Paul* a *Tent-maker*, working with his hands could yet ſay, *our conuerſation is in heauen*. Neuer complaine of the pinches of pouerty, that they lay thee open to the Diuels temptation. Who euer richer then *Adam* in *Paradiſe?* Who euer poorer then *Iob* on the *Dung-hill*? yet in *Paradiſe Sathan* foyled *Adam*; on the *Dun-hill*, *Iob* foyled *Sathan*.

Πῶς δυνήσομαι χειροτέχνης ὢν καὶ σκηνοποιὸς φιλοσοφεῖν. Chryſoſt. *hom.* 22. *ad pop. Ant.*

Acts 18.3.

2. Tim. 4.13.

Ὡς ἐν μοναστηρίῳ τῷ ἐργαστηρίῳ δυνήσῃ καθέζεσθαι. Phil. 3.20.

Well, if the fault be onely in pouerty, and not in thine owne corruption, then giue thee a more libe-

rall portion of theſe outward things, and wee ſhall ſee thee mend preſently: And ſo happily thou perſwadeſt thy ſelfe; but how *deceitfully*, the miſerable experience of others may teach thee, who, of poore becoming rich, haue withall of nought become worſe.

5. Vpon outward occaſions.

In the fift place, yee ſhall heare ſome transferring the fault vpon the *outward occaſions* whereby they were entiſed to ſinne; not conſidering, that the outward obiects themſelues are dumbe, and ſay nothing, and that it is onely their owne corruption that entiſeth them: For they that haue *made a couenant with their eyes*, as *Iob* did, they can looke vpon the wine when it *ſprinkleth in the glaſſe*, and not *inordinately long to drinke*: they can behold faire and beautiful women, and yet not *intemperately luſt* after them. They that haue put the *knife* of mortification *to their throats*, can ſit at a rulers table, ſwimming with all manner of dainties, and yet not exceed the bounds of ſobriety. What? muſt the *table* be accuſed? no thine own *appetite*: *Thruſt* (ſaith *Salomon*) *thy knife*, not into the table, but *into thine owne throat*: So, muſt *women* be taken away? no, but thine owne *eye*, that is, the corruption in thine eye, ſaith our Sauiour: This cauſeth thee to offend. *Chryſoſtome* hauing ſaid, *the beautie of a woman is a great ſnare*, preſently corrects himſelfe, *nay rather*, ſaith hee, *not a womans beauty, but a mans luſting looke. Let vs not accuſe the things, but our ſelues; let vs not ſay, let there be no women, but let there be no adultery, and fornication; neither let vs ſay, let there not be a belly, but let there not be gluttony, &c.*

Γελοῖον δὲ τὸ αἰτιᾶσθαι τὰ ἐκτὸς ἀλλὰ μὴ αὐτὸν εὐθήρατον ὄντα ὑπὸ τῶν τοιούτων.

Ariſt. Eth. 3.

Iob 41.

Prou. 23. 2.

Mar. 18. 9.

Ad pop. Ant. hom. 15.

Sixtly

Sixtly. Many there are that father their Sinnes vpon the *Diuell.* It may be indeed the *Diuell* was the *father begetting*, but for all that, their *owne naughtie hearts* might well enough bee the *mothers conceiuing*, and bringing them forth. And what could *that father* haue done without *this mother*? The Diuell cannot preuaile againſt vs, but by the helpe of our owne corruption: Hee might ſtrike fire long enough ere there would bee any burning, did not wee finde him tinder. Therefore S. *Iames* ſayes, *Euery man when he is tempted, is enticed, and drawne away by his owne concupiſcence:* though yet the *Diuell* haue a hand, and that no ſmall one, in tempting of vs, yet becauſe hee doth onely allure vs, and lay baits for vs, but not *conſtraine* vs; he hath only a *perſwading ſlight*, not an *inforcing might*; he cannot make vs ſinne againſt our wils, becauſe our owne concupiſcence carrieth the chiefeſt ſtroke; therefore he ſo ſpeaketh: *Euery man is tempted*, not by the *Diuell*, but *by his owne concupiſcence*: And therefore, howſoeuer the ſame *Sathan* that tempted *Danid* to number the people, had his finger alſo, in all likelihood, in that matter of *Vriah*, yet *Dauid* accuſeth not *Sathan*, but his owne corruption; *In ſinne I was conceiued.* But let vs heare what S. *Auſten* ſaith to ſuch as thus excuſe themſelues; "If *Sathan*, ſaith he, *onely* ſpake, and God held his peace, then mighteſt thou haue ſome matter of excuſe: But now thine eares are ſet in the midſt, betwixt Gods admonitions on the one ſide, and Sathans ſuggeſtions on the other ſide, why doe they incline themſelues to theſe, and turne away from thoſe? Sathan ceaſeth not

6. Vpon the Diuell.

Iames 1. 14.

Aſtutiam ſuadendi, non potentiam cogendi habet. Aug. in Pſal. 91.

Si Satanas loqueretur & taceret Deus, haberes vnde te excuſares. Modo aures tuæ, poſitæ ſunt inter monentem Deum, & ſuggerentem Satanam, quare huc flectuntur, hinc auertuntur? non ceſſat Satanas ſuadere malum, ſed nec ceſſit Deus admonere bonum.

not to perſwade that which is euill; but neither doth God ceaſe to aduiſe vs that which is good. If by the perſwaſion of Sathan thou haſt done any euill, let Sathan goe, accuſe thy ſelfe; that thou maiſt by this accuſing of thy ſelfe obtaine Gods pardon. Deſireſt thou to accuſe him that can haue no pardon? accuſe thy ſelfe, and thou ſhalt forth-with be pardoned.

Seauenthly. Others there are that flye vp into the heauens, and there flye vpon the *Starres* and *conſtellations.* Such *Auſten* complained of, that, giuing eare to the deceits of the *Aſtrologians,* bought death of them with their mony, *dearely,* meane time contemning life, offered them by *Chriſt, freely.* The vſuall plea of theſe men was, in their Adulteries, to accuſe *Venus*; in their murthers, *Mars. Belike then* (ſaith *Auſten,* very ſweetly ſcoffing at them) Venus *is the adultereſſe, not thou*; Mars, *the murtherer, not thou: But take thou heede leaſt thou thy ſelfe be damned inſtead of* Mars *and* Venus. *If the Aſtrologian himſelfe ſhould take his own wife in wanton behauiour with other men, will hee not diſcipline her, and correct her for it? let her then ſee if ſhee can tell him that* Venus *is to be beaten, and not ſhe?*

Eightly. Others yet, being more audacious, aſcend higher, and goe beyond the Starres, euen to *God* himſelfe, to charge him with their ſinnes: Thus did *Adam*, when he ſaid in defence of his owne eating, *the woman* thou *gaueſt me, ſhe gaue me it*, cloſely taxing God himſelfe: as if he ſhould haue ſaid, vnleſſe thou hadſt giuen mee this companion, I had not eaten. *S. Iames* ſeemes to aime at theſe, when he ſaith; *Let no man when he is tempted, ſay he is temped*

of

Si aliquid perſuadente Satana mali feceris, dimitte Satanam, accuſa te, vt accuſatione tua Dei veniam mereare. Expectas illum accuſare qui non habet veniam? te accuſa, & accipis indulgentiam. 7. Vpon Conſtellations. In Pſal. 31. & 140. *Mathematicus tibi fabulas laqueorũ tuorũ vendit, vt non vel ſtatuitam compares morte Emis enim mortem à mathematico precio, qui contempſit vitam à Chriſto gratis.* Mars ergo homicida, non tu; & Venus adultera, non tu: vide ne pro Marte & Venere tu damneris, *Nonne arripit, verberat & dat diſciplinam in domo ſua? Reſpondeat illi Vxor ſi poteſt*, Venerem *tedet.* 8. Vpon God. Imes. 1. 2. 3.

of God, God, that hateth, forbiddeth, threatneth, puniſheth ſinne; can he poſſibly tempt vnto ſinne? yea, but thou ſayeſt he decreed my ſinne; for nothing comes to paſſe without his will: The *ſecond* cauſes moue not, vnleſſe they bee moued by the *firſt*. *I anſwere.* The *firſt* cauſe is not the cauſe of the *errour* that is in the motion of the *ſecond*, though it be the cauſe of the *motion*: As in the wheeles of a Clocke, the principall wheele, with it's motion, turnes about the lower, yet if there be any errour in the motion of the lower, it is no cauſe at all thereof. Now, ſinne is not properly any *motion*, but an *errour* in the motion of thy heart. Gods will being the firſt cauſe, is the cauſe of thy hearts motion, *for in him we liue, moue, and haue our being*; but if there bee any ſinne, any errour in the motion, thine owne will is the cauſe thereof. For all that God hath to doe about it, is his *voluntary permiſſion*, whereby he withdrawing his grace from thee, leaueth thee to thy ſelfe, as not being bound vnto thee. Hee doth not vrge thee, or preſſe thee vnto ſinne: Hee doth not infuſe, or inſtill into thy mind any wicked motions, as doth *Sathan*: Hee onely ſetteth the bayt, or the net, and doth not reſtraine thy concupiſcence from carrying thee to it: for hee owes thee no ſuch ſeruice: but hee doth not take poles as Sathan doth, and driue thee violently into the net. And yet if *Sathans temptations* could not excuſe *Adam*, how much leſſe then *Gods deſertion*.

Acts 17.

The *laſt* tranſlation which now I will ſpeake of, is vpon our *brethren*, whom if, in any ſort, wee can draw into the ſociety of the ſame ſinne with our

9 Vpon our brethen, their

ſelues, we thinke preſently our ſelues ſufficiently diſcharged. Now wee lay the fault vpon our brethren diuers wayes.

1 Importunity of perſwaſion or intreaty.

1 Vpon their *counſell*, *perſwaſion*, or *intreatie*, ſpecially if importunate. Thus wee ſhall heare many ſay, ſuch a one hee perſwaded me, he gaue mee ill counſaill, he importuned me, and would neuer giue ouer till I had yeelded. This is rife in theeues mouthes, going to execution: O if it had not beene for ſuch an one, I had neuer come to this: I may thanke him: Nay, thou maiſt thanke thine owne naughty heart, ſo fit a prey for euill counſell. Thus *Adam*, in the beginning, laid the fault vpon his Wife, and ſhee vpon the Serpent: whereas indeed it was not ſo much the Serpents *words*, as her owne *eares*, ſo greedily bibbing in the poyſon of his words, which ſhee ſhould haue blamed. *Aaron* alſo was cunning in this kinde of *tranſlation*, when being challenged by *Moſes* for his ſinne, in making the golden calfe, he put it off to the people: *Thou knoweſt this people is ſet vpon miſchiefe, and they ſaid vnto me, Make vs Gods:* Thus *Aaron* thought he had ridde his hands of his ſinne; but the Scripture ſets it faſter on him, then that euer ſuch ſhifts ſhould take it off *Aaron made them naken.* Here alſo was *Pilates* deceit in waſhing his hands, thinking all the blame ſtucke in the *High Prieſts*, and the reſt of the *Iewes*, that ſo vrged him with their clamorous importunitie. *Saul* likewiſe had this excuſe ready at his fingers ends, *The people haue ſpared, &c.* And when yet *Samuel* againe vrged him; *Wherefore haſt thou not obeyed the voyce of the Lord?* he ſtill held him cloſe

Exod. 32. 22.

1 Sam. 15. 15, Verſe 19.

cloſe to this defence, yea, ſaith he *I haue obeyed, but the people tooke, &c.* till the ſecond reply of *Samuel* wrung from him this hold, and made him ſay, *I haue ſinned, I haue tranſgreſſed the commandement of the Lord, becauſe I feared the people, and obeyed their voyce.* Verſe 10.

2. Vpon the *commandement* or *example* of our *Superiours.* Thus *Children*, if they bee commanded doing of euill by their *Parents*; *Seruants*, if by their *Maſters, Subiects*, if by their *Magiſtrates*, thinke themſelues ſufficiently excuſed: if there bee ſinne in that they haue done, they thinke the commander ſhall anſwere to God for it. Thou wittall, would this bee a good anſwere before an earthly Magiſtrate in caſe of *treaſon, felony*, yea, or a farre leſſe matter, to ſay, Sir, my Maſter commanded me? Or haſt thou here ſo much wit to ſaue thy ſelfe from the danger of mans Law, as not to venture vpon thy ſuperiours commandements? and haſt thou ſo little wit, as to thinke Gods Lawes are leſſe ſeuere then mans, that this anſwere, my Father, my Huſband, my Maſter, my Magiſtrate commanded mee, may ſerue the turne before Gods Tribunall? dareſt thou not ſteale for all thy Maſters Commandement, for feare of the *gallowes?* and yet, becauſe of thy Maſters commandement, wilt thou dare to prophane the Sabbath, without all feare of *Hell?* thou thinkeſt that the command of that authoritie which is ouer thee, will leſſen thy ſinne; Nay, rather it will aggrauate it: For if thou diddeſt ſinne of thy ſelfe, without the command of man, then thou diddeſt *ſimply* reiect Gods commandement: Now thou reiecteſt 2. Commandements, or example.

reiecteſt it with a farre greater *diſgrace* and *diſparagement* to God. For beſides reiecting the onely wiſe God, thou preferreſt before him baſe and fooliſh man: And ſo by this meanes thy ſinne is doubled. For firſt thou ſinneſt in neglecting Gods word; and ſecondly, in regarding mans before it. The authority then of our Superiours commandement, or example will little ſtead vs when God ſhall come to ſcanne our ſinne. The *Apoſtle* dehorting the *Corinthians* from fornication, remembreth them of that fearefull iudgement that befell the *Iſraelites* for this ſinne, three and twenty thouſand of them fell in one day. Now *Moſes* mentions foure and twenty thouſand, whereof one thouſand were the chiefe *Princes* of the people, the other three and twenty were thoſe of the inferiour ſort, who fell into this ſinne, prouoked by the inſtigation and example of their *Princes*. What thinke we ſhould bee the reaſon that the *Apoſtle* ſhould rather inſiſt in the *ſpeciall* punuſhment of the *people*, then in the common and *generall* puniſhment both of *Princes* and *People* together? Some of the learned ſay, that the *Apoſtle* would hereby teach the *Corinthians* the ſillineſſe and weakeneſſe of this excuſe; whereby men vſe to defend thoſe ſins whereunto they were ſwayed by the force of their Gouernours authority and example: For though this three and twenty thouſand of the people had their Princes example, euen a whole thouſand of them going before, and drawing them after, yet they were drawne by them, as well into the ſame puniſhment, the ſame deſtruction, as the ſame ſinne.

1.Cor.10.8. cleared.

Iun.parl.l.2. par.37. *Quam frigida & ieiuna ſit eorum defenſio, qui exemplo, &c. potentiorum ſe tutos putant ſi in maleficia conſenſerint, aut erruerint præter officium ſuum.*

3. Vpon *prouocations* of others, who iniurie, grieue, and exaſperate vs, either by word or deede. As in chafing and ſwearing it is vſuall: Why what ſhould one doe, when he is thus abuſed? ſuch dealing as this would anger a very *Saint*: So ſaith the quarrellous and contentious man; if it were not for my ill neighbours I ſhould liue more quietly and peaceably. True, if it were not for one ill neighbour of thine, that is, an euill and naughty heart, full of gall and bitterneſſe. *Whence* ſaith *Iames*, notably meeting with this deceit, *are ſtrifes and contentions?* O, ſayes the deceitfull heart of the wrangler, not from mee but from ſuch and ſuch as prouoke me by their iniuries. No, ſaith *Iames*, they are from the *luſts that fight in your members*. Thou haſt a troubleſome heart, diſtempered with many inordinate paſſions; and that is the cauſe of thy rage and fury: For many men haue receiued farre greater iniuries with farre leſſe adoe. If the Sea ſhould aſcribe her raging to the Windes, it might eaſily bee conuinced, becauſe the ſame windes blow vpon the Riuers, and yet they are quiet: The reaſon then is not in the windes, but the vaſtneſſe that is in the ſea it ſelfe, which the little riuers wanting, are not diſquieted in like manner with the windes. If thy heart were not ſo vaſt and great as it is, it would bee nothing ſo turbulent nor boyſterous, though the windes raged farre more fiercely then now they doe. Shake cleare water in the glaſſe, and iogge it as much as you will, ſtill it retaineth it cleareneſſe and puritie: but let ſuch water wherein there is mudde at the bottome, bee ſtirred

3. Prouocations.

Iames 4. 1.

red, and preſently it will fœculent, corrupt, and obſcure: It is the mudde, and mire of thy corrupt affections, that makes my heart ſo troubleſome, when it is ſtirred with iniuries. A heart free from this mudde, would be free from diſtemper, though neuer ſo much toſſed and ſhaken. Then againe, what ſence is there in this, that becauſe men prouoke *thee*, therefore thou muſt prouoke *God*? What if men anger thee, haſt thou no body to wreake thy anger vpon but *God*? Wouldeſt thou excuſe thy Seruant, if, being angred and vexed by ſome of his fellow ſeruants, hee ſhould eaſe his ſtomacke vpon thy ſelfe? And further, what reaſon is there in this, that becauſe men hurt thee in thy body, goods, or name, thou muſt therefore wound thy ſelfe in thy ſoule and conſcience; which thou doſt, when, vpon occaſion of theſe iniuries, thou boyleſt in choller, and ſwelleſt in malice againſt him that wronged thee? What a folly were this, if, being hurt in the hand, we ſhould goe about to helpe our ſelues, by daſhing out our braines againſt the wals? Our brother hurteth vs in our eſtate; This brings no loſſe to our ſoule: But when our reuengefull affections are vp, they bring hurt to our ſoule, euen the guilt of ſinne, by tranſgreſſing Gods Commandements. Neuer then harpe ſo much vpon this, *he hath wronged me thus and thus*; Foole, none wrongs thee but thy ſelfe: *He hath taken away this and that*; Foole, thou takeſt the beſt things from thy ſelfe. Thou talkeſt of that which *man taketh* from thee; but conſider withall what *God hath giuen* thee, euen in this his taking away: Man hath taken away ſome

Chriſ. *ad pop. Antioc. ho.* 22. ἀφείλατό σοὺ τίς τιμὴ οὐσίαν, οὐκ ἠδίκησεν εἰς ψυχήν, ἀλλ' εἰς χρήματα· ἀνδ' ἑαυτὸν εἰς ψυχὴν ἐξύβρικε, &c.

tem-

temporall commoditie; God giueth thee an occaſion of increaſing thy *ſpirituall commodities*, if ſhewing of true patience, humilitie, meekeneſſe, and ſuch like graces. This which God now *giueth*, is farre aboue that which *man taketh* from thee: And yet, wiſe man that thou art, becauſe man takes from thee the *leſſe*, therefore thou thinkeſt thou maiſt take from thy ſelfe the *greater*. It is groſſe deceit then to excuſe our ſins, manifeſt wrongs to God and our owne ſoules, by thy wrongs that others doe vs. That blaſphemer in the Law had this excuſe, that it was in *heate*, being prouoked by the contention of that other party; Yet for all that God would haue him ſtoned to death: So *Moſes* tranſgreſſing at the waters of *Meribah*, was occaſioned by the vntowardneſſe and rebellion of the *Iſraelites*: yet this could not excuſe him before God, but for all that he muſt be debarred from entring into *Canaan*.

Leu. 24. 10. 14.

Pſal. 10 32. 33.

4. Vpon the *diſcouragements* and *hindrances* wee receiue from others, as it were rubbes to vs in the way of godlineſſe: O ſay ſome, concerning the performance of good duties; if we might bee countenanced by Authoritie, holpen by our Miniſters, ſet forward and heartened, by thoſe with whom, and of whom we liue, oh then how zealous would wee bee? but becauſe we haue ſo many pinches and pull backes this way, wee thinke our coldneſſe and backwardneſſe in religion, not ſo liable to cenſure. Thus many people impute their not profiting, to the Miniſter, and the manner of his teaching: And if they had ſuch a Miniſter, oh how ſhould they thriue then? But as he in *Seneca* hauing a thorne in his

4. Diſcouragements.

De tranquill. animi.

his foot complained of the roughneſſe of the way, that that was the cauſe of his limping; ſo theſe, hauing thornes in their owne hearts, which make the word vnfruitfull, complaine of the thornes in their Miniſters tongues, and make this to be the cauſe of their ſo ſlow proceedings. Contrarily, many Miniſters, they blame their people, and thinke that if their hearers would giue them ſuch incouragements, in regard of countenance, maintenance, deſire to learne, &c. as ſome other people doe their Miniſters, they ſhould then performe the worke of the Lord more carefully, and comfortably, then now they doe. But the truth is, the cauſe principally is our owne corruption, which being not reformed, no encouragements to Godlineſſe will much further vs, but being once redreſſed, no diſcouragements can much hinder vs. Therefore, if a good, and throughly mortified Chriſtian ſhould liue vnder one of *Ieroboams* Prieſts or with baniſhed *Dauid* in a *dry deſert, where there were no water*, yet he would thriue in the power of godlineſſe; on the other ſide, an vnſound Chriſtian, though hee liued vnder *Chriſts* owne miniſtery, as did *Iudas*, yet hee would come to nothing. So a good Prophet, as *Moſes*, *Ieremie*, and others, though yoked with neuer ſo crooked a people, would yet thence take occaſion of prouoking their owne zeale. An euill one, though hee liued among the *violent* ones, that *take the kingdome of heauen by force*, would yet bee cold and careleſſe. Let vs not then deceiue our ſelues, to lay our owne fault vpon the want of meanes, and ſo indeed vpon God himſelfe: For that wee haue not

Pſal. 63. 1.

Mat. 11. 12.

not thoſe meanes wee ſo much ſeeme to deſire, and in the hauing whereof we promiſe our ſelues ſuch great matters of our ſelues: whence is it but from God, that hath denyed thoſe meanes vnto vs? O if we liued vnder ſuch a mans miniſtery, if we inioyed the daily company of ſuch and ſuch Chriſtians, how ſhould wee proſper then? Why? but God hath not ſo diſpoſed that wee ſhould; If there were ſuch neceſſitie of, and efficacy in thoſe meanes as we thinke, hee would not with-hold them: Thinke we not that GOD is in ſtead of all meanes to his, abundantly ſupplying them with the preſence of his ſpirit; who as he was a *little ſanctuary* to his people, when they were diſperſed among the Heathen, ſo likewiſe ſtill to vs now a little Miniſtery, a little Colledge of Chriſtians, when his prouidence hath depriued vs of theſe meanes? But loe, an euident conuiction of our deceitfulneſſe of heart: For when wee haue thoſe very ſelfe ſame helpes, by the want whereof wee excuſed our ſelues, yet our former dulneſſe and deadneſſe ſtill ſticketh by vs, we are the ſame men that before. And of the deceitfull excuſe of tranſlation ſo much.

Ezek. 11. 16.

CHAP.

Chap. XIIII.

Of two other deceitfull excuses of sinne, and the vse of the whole.

5. Custome. THe *first* deceitfull excuse is that of *Custome*: O say some, when they are rebuked for their swearing, idle and vaine formes of speech, and such like sins: *Truely we meant no hurt, it is onely a custome we haue got, and cannot now easily leaue.* What wretched madnesse is this, that because wee are come to the very height of sinne (for what else is custome in sinne) wee should therefore thinke our selues priuiledged to sinne; that custome in sinne, then which nothing increaseth sinne more, should be vsed as an extenuation thereof? The *Apostle Peter*, when he would disswade vs from the mis-spending of our time in sin and vanity, thought he could vse no better argument then this; that heretofore it hath beene our custome of a long time so to doe:

1. Pet. 4. 2. 3. *Hence forward* (saith he) *liue* (*as much time as remaineth in the flesh*) *not after the lusts of men, but after the will of God.* Why? for, *it is sufficient for vs that wee haue spent the time past of our life, after the lusts of the Gentiles, walking in wantonnesse, &c.* Loe, how he aggrauates their former sinnes, and so perswades them to desist, because they had so long accustomed themselues thereto. Dost thou then make a *but* of thy Custome? *Oh sir, it is* but *a custome.* Why, what canst thou say more against thy selfe? If thou hadst sworne but once in all thy life, it had beene a sinne heauy

heauy enough to cruſh thee down into hell: but now when thou telleſt me it is thy daily cuſtome, that thy tongue is traded in this wickedneſſe, how now? haſt not thou mended the matter fairely? for ſhame then away with this ſo witleſſe, graceleſſe, and ſhameleſſe an excuſe. Would a theefe, or a murtherer, being arraigned at the barre, be ſo ſimple as to alledge in their defence, that it hath beene their vſe and cuſtome of a long time to play ſuch reakes? would not the Iudge ſo much the ſooner ſend them to the gallowes? If the plea of cuſtome be ſo weake for the defence of theſe ſinnes before man, why then, as *Chryſoſtome* reaſons, ſhould it not bee as inſufficient for the maintenance of ſwearing, before Gods Tribunall? Though it hath beene the Antiochians cuſtome to waſh them in bathes, yet the King forbidding them, they all left, for feare of his diſpleaſure. Wherupon *Chryſoſtome* conuinced them of deceitfulnes in the vſe of this excuſe, in pleading the *tyranny* of cuſtome: *Loe*, ſaith hee, *you may ſee that where feare is, there our wonted cuſtome is left preſently: feare eaſily ouermaſters cuſtome, though it bee neuer ſo ancient and neceſſary.* It is not then our cuſtome, but our want of Gods feare, which is the cauſe of our ſwearing. The ſame Father in another place, maketh mention of one, who had got an *il-fauour'd faſhion* of mouing his right ſhoulder when he went, which yet hee corrected by laying a ſword ouer it, in ſuch manner, that it ſhould be in danger of cutting, if ſo it moued. And ſo by feare of inciſion, he taught his ſhoulder better manners and motions: Doe thou who pretendeſt the cuſtome of thy tongue in ſwearing, the ſame to

ἐδὲ γὰρ ἰσχυρὰ αὐτὴ ἀπολογία, ἢ διὰ τῆς συνηθείας διά τι ὁ κλάπτων ἀπροσδόκητος συνηθειαν καὶ ἀπαλλάττεται τῆς κολάσεως, διά τι ὀφευσῶν καὶ μοιχευσῶν. Hom. 19. ad pop. Ant. Hom. 14. ad pop. Antio h. ὁρᾶς ὅτι ἔνθα φόβος, εὐκόλως λύεται συνήθεια, κἂν σφόδρα χροιά τις ἢ καὶ ἀναγκαία. Hom. 7. ad pop. Antioch. ὑπό τινες ἀλόγου συνηθείας: ὥστε τῷ φόβῳ τῆς τομῆς σωφρονίσαι τὸ μέλος ἀκαίρως κινούμενον.

to thy *tongue* that he to his *shoulder*, and in stead of his sword, vse the sword of Gods word, and Gods iudgments threatned against this sinne, and thou shalt easily get ridde of this thy euill custome: for let men say what they will, it is nothing but their owne bad hearts, voyde of all feare of God and his iudgements; together with their sloth and negligence in not striuing against their euill customes, that makes them such slaues vnto them.

6, Subtill distinctions.

The last refuge is to helpe out the matter with some *distinctions* and *pretences* of false ends, or any such like quirkes. This is the tale-bearers iustification of himselfe; I doe it not to discredit him, but onely in loue & good will: So the wearer of long haire, I doe it not for pride, but onely to hide the deformitie of my eares, or to keepe my head warme: So the good companions, as they call them, that conuerse familiarly with notorious wicked persons; we doe it onely for honest refreshment, and to win them by kindnes, as *Christ* conuersed with the *Publicans*, and sinners. So those *Corinthians* that were present at the Idols feasts; We doe it not in honour of the Idoll, but only to gratifie our friends in a thing indifferent, the eating of meates. Thus the papists for their adoration of the creatures, say, they Performe only *seruice*, but not *worship*, which is due to God only: The man of vindictiue spirit can distinguish betwixt *forgiuing* and *forgetting*, and tell you hee hath forgiuen his enemie, though he hath not forgotten the wrong hee hath done him. *Bradford* in one of his Epistles makes mention of one that excused subscription to the Popish Articles, being qualified with this limita-

tion

on, so farre forth as they were not against the word of God, being indeed all quite contrarie thereto. And in this manner he moued *Bedford* and others to subscribe. But a notable example for this deceit was that of the Israelites in their oath against the giuing of their daughters in marriage to the Beniamites: For when the women of *Iabesh Gilead* did not suffice the Beniamites, and their oath hindred them from giuing any of their owne daughters, they bad them take by force of their own virgins, that should come forth to dance in *Shiloh*. Why? but was not this against their oath? yes, but marke what a fine quirke they found out to elude their oath, and so to qualifie the matter; namely, that they did not giue them their daughters, but the Beniamites tooke them away. Not much vnlike are those shifts to cousen the good lawes and oaths against buying of places with money, as the laying of wagers before hand with those of whom they are to bee had, that wee shall not haue such or such a place. Such also was the deceit of those who hauing made truce with their aduersaries for certaine dayes, did yet during the truce make incursion vpon them in the night, & then defended it, because their truce was onely for dayes not nights. To this head also we may referre that excuse of our Trauailers, who excuse their kissing of the Popes toe, because they doe that honour to him onely as a temporall Prince, and not as Pope. But these men are not so happy in their inuentions to saue their consciences, as was once one to saue his honour; who grudging the Persian King that honour of falling downe before him, and yet not

Iudges 21.

knowing how to auoid it, purpoſely let fall his ring when he came into the Kings preſence, and ſo excuſed the matter to himſelfe, as though he fell downe only to take vp his ring, & not to worſhip the King. And diuers ſuch like cranckes as theſe might be inſtanced in: The which indeed are but curtaines we draw before our own eyes, to hide our ſinne; they are indeed as the Spiders web, cunningly wouen, and ſome ſlight of wit may there appeare in them, but withall they are as ſlight as the Spiders web; they will not endure the breath and blaſt of the mouth of God. Doe not then wilfully deceiue thy ſelfe; But thinke with thy ſelfe, will theſe diſtinctions, pretences, & qualifications ſatisfie my conſcience hereafter in the day of tryall? And thus much for the hearts excuſing of our euill actions, as alſo for the iudgement of our hearts, concerning our actions.

Vſe. The vſe of all is this:

1. To teach vs not to be ouer-forward in conſulting with fleſh and bloud, when any thing is to bee done. Who would vſe a crooked rule in drawing of lines? Who would go to ſuch a Lawyer, whoſe counſell hee knew to bee meere deceit and couſenage? If then our hearts vnasked, doe offer vs their counſell, let vs ſuſpect it: let vs bee as iealous ouer our hearts as we would be ouer a knowne craftie deceiuer.

2. Not to reſt ſecure in the iudgement of our owne hearts: Many bleſſe themſelues in their euill courſes, becauſe their ſeared and ſenſeleſſe conſciences, their deceiued and deceiuing hearts doe not checke them: The treacherous ſelling of *Ioſeph* was ſwallowed downe by his brethren, and did not trou-

ble

ble them for nigh twenty yeares afterward, The reason was, the mists of corrupt affections dazeled the eyes of their minde, and so they could not behold their sinne in the right forme: but when affliction had remoued these mists of deceit from their eyes, then they beheld it in the right shape, most vgly, and monstrous and were confounded with the horrour thereof. Had they any reason to approue their fact all that while, and to applaud themselues in it, because of this deceitfull peace of a deceitfull heart? O sayes one, I thanke God I find quiet and peace in mine owne heart, whatsoeuer such and such iudge of me for my courses: But what talkst thou of peace? or what hast thou to doe with peace (as *Iehu* said to *Iehoram*) who hast no other ground to build it vpon then the deceitfull iudgement of thine owne blinde and bewitched heart? Thou lookest in troubled water, and seest no deformitie in thy face: But stay till the water be setled and cleered, and then thou shalt see what a filthy mishapen visage thou hast. Tell me ten yeares hence, or in the day of thy triall, when thy heart shall be freed from these deceits, and *Christ* with the clay and spittle of some sharpe affliction shall haue sharpned thy dull eye-sight, tell me then what peace thou hast.

3. Since our hearts, as we haue shewed, are so deceitfull in excusing and defending of our sinnes, it must teach vs to labour for the spirit of *Ingenuity*, for that open and plaine heart of *Iob* in confessing of our sinnes, that with him wee may be able to say, *If we haue hid our sinnes, as did* Adam, *&c.* Though our hearts deceiued vs at first, to make vs *sinne*, yet let Iob. 31. 33.

vs not ſuffer them to deceiue vs further, to make vs to *defend* our ſinne: This is to adde deceit to deceit. This is *double* deceitfulneſſe, when *ſingle* was too much. Excellently *Auſten: If thou haſt ſinned thou art in darkneſſe, but by confeſſing thy darkneſſe thou ſhalt obtaine the illumination of thy darkneſſe: but by defending thy darkneſſe thou ſhalt be darkned in thy darnes: And how wilt thou eſcape out of double darkneſſe, who had ſo much to doe with ſingle?* And againe, "Thou "haſt committed a ſinne; letit bee confeſſed, not de- "fended. If thou wilt take vpon thee the defence of "thy ſinne, thou wilt eaſily be ouercome, &c. For "who art thou to defend thy ſelfe? Be thou readie "to accuſe thy ſelfe: ſay not, either I haue done "nothing, or no ſuch great matter, or no more then "others. If hauing ſinned, thou ſaiſt thou haſt done "nothing, thou ſhalt be nothing, thou ſhalt receiue "nothing, God is readie to giue thee pardon: thou "ſtoppeſt it againſt thy ſelfe: He I ſay, is readie to "giue it; doe not thou lay the blocke of thine owne "defence and iuſtification againſt it: but open the "boſome of thy confeſſion and ſelfe condemnation "for it.

In Pſal. 139. *Mercberis illuminari. Et quomodo euades è duplicibus tenebris qui in ſimplicibus laboraßas?*

In Pſalm. 50. *Commiſſum eſt, non defendetur, in confeſſionem veniat non defenſionem. Adhibes te defenſorem peccati tui? vincteris. Qui es enim vt te defendas? ideneus eſto ad accuſandum te, noli dicere, aut nihil feci, aut quid magnum feci, aut fecerunt & alij? Si faciendo peccatum nihil te dicis deliquiſſe, nihil eris, nihil accipies. Paratus eſt Deus dare indulgentiam claudis contra te. Ille paratus eſt dare, noli opponere obicem defenſionis ſed aperi ſinum confeſſionis.*

CHAP.

Chap. XV.

Fiue deceits of the heart in perſwading to ſinne.

Hitherto of the *firſt* deceit, which is in *iudging*: the *ſecond* followeth in *perſwading*. And that is either to the *doing* of that which is *euill*, or to the *omitting* of that which is *good*. 2. In perſwading.

In the *firſt* kinde there are diuers *deceits*, 1 To doe euill, Where? I. Deceit, painting of ſinne with vertues colours.

The *firſt* is to colour groſſe ſins with milde termes, and ſo to preſent it vnto vs, not in it own proper colours, but painted & guilded ouer with ſome ſhewes of vertue, that it might the more eaſily winde and inſinuate it ſelfe into our affections. This is like their deceit that dye courſe cloath in fine colours. Thus *hautineſſe* comes masked in the habit of *magnanimitie*; *curioſitie* would bee taken for the *deſire of knowledge*, *ignorance* ſhrouds it ſelfe vnder the name of *innocence*, and *riotouſnes* ſhadowes it ſelfe vnder the title of *liberalitie*, ſaith *Auſten*. So likewiſe peſtilent *hereſie* hides it ſelfe vnder the name of *profound knowledge*, and deepe learning, *Reuel.* 2. 24. *Pride* goes vnder the name of *cleanlineſſe* and neatneſſe: *Machiaueliſme* and worldlineſſe, *Pro.* 23. 4. of *wiſdome* and policie: *impudencie* of preſence of ſpirit, and *lawfull audacitie*: *raſhneſſe*, of *fortitude*: *timerouſneſſe*, of *cautelouſneſſe*: *baſe niggardlineſſe*, of *iuſt parſimonie*: *drunkenneſſe*, of *good-fellowſhip*: *couetouſneſſe* of *good husbandrie*, And hence is that *deceitfulneſſe of riches*, in the parable of the *ſower*. How are riches *deceit full*?

Superbia celſitudinem imitatur, curioſitas affectare vult ſtudium ſcientiæ ignorantia quoq; innocentiæ nomine tegitur. Effuſio liberalitatis vmbram obtendit. Conf. l. 2, 6, 6. vitiano bis ſub virtutum nomine obrepunt. Temeritas ſub titulo fortitudinis latet pro cauto timidus accipitur. Sen. Epiſt. 45.

full? The deceit is in the couetous rich mans heart, that couers his vnſatiable couetingand deſire of gathering riches, with the *gentle* and *honeſt* name of *thrift* and frugalitie. Thus, wrong and iniuſtice deceiues often, vnder the colour, and in the appearance of mercie and compaſſion; as when wee relieue the needy with other folkes goods, or (to vſe *Auſtens* example) when we fauour a poore man, hauing an ill cauſe, againſt a rich man hauing a good: In like manner, *giddineſſe* carries a bluſh of *Zeale*; and *choller* and fury, of *valour* and manhood: Whence that ſpeech touching the fiery ſpirited man, *he hath mettle in him:* And it is *mettle* indeed, but digged out of the mine-pits of hell, *baſe* and *reprobate* mettle, which neuer receiued the Image and Impreſſe of Gods Spirit. And yet as they that haue ill eyes, will miſtake one man for another, ſpecially, when they ſomewhat reſemble one another, though otherwiſe the difference betweene them bee palpable; and ſo ſalute a ſtranger for a friend: ſo our *pur-blinde hearts*, deceiued with that ſhadow of reſemblance, which Vice ſometimes carrieth of Vertue, doe oftentimes imbrace and receiue groſſe vices, in ſtead of glorious vertues. For as the Prince of darkeneſſe, the Deuill, doth ſometimes *transforme himſelfe into an Angell of light*, and become a *white Deuill*; for, 1. *Timothie* 4. 1. 3. abſtinence from meats, and marriage, ſauouring (one would thinke) of great mortification, are yet *doctrines of Deuils:* ſo alſo can the works of darknes transfigure themſelues into the workes of light. Not onely thoſe works of light, whereunto they ſeeme to come ſomewhat

Aug. in Pſal 46.

what neerer, but euen thoſe, (O ſtrange iugling!) from which they are fartheſt diſtant: For *yellow*, or ſome ſuch *middle* colour to be taken for white, is no ſuch great deceit of the eyes; but that *blacke* ſhould bee taken for *white*; this is a ſtrange deceit indeed: And yet this is the deceit of our hearts, to ſhape out diuers vices vnto vs, like thoſe vertues to which they are moſt extremely contrary. For example, not onely baſe *deiection* of mind goes vnder the account of true humility, but euen *pride* it ſelfe: as in thoſe that ſeeke prayſe by diſabling and diſprayſing themſelues; as in *Diogenes* treading vpon *Platoes* chaire, & ſaying, *Plato, I trample vpon thy pride*; who therefore worthily had that anſwere returned him, *Thou trampleſt on pride with greater pride.* Thus was it in thoſe Heretiques in *Pauls* time, ſo humble, that they would not preſume to come to God immediately, they would not dare to worſhip him, but the Angels; And yet of theſe men, in whom humility made ſo great a noyſe, the Apoſtle is not afraid to ſay, *that they are puft vp in their fleſhly mind*; lo, a *proud humility*: And ſuch is that of the Papiſts, in whipping themſelues; for in theſe things they ſwerue from the wiſdome of the Word, and follow their owne inuentions. And what greater pride, then for a man to thinke himſelfe wiſer then God? to leaue the direction of his Word, and to exalt his owne fancie aboue it? Thus *Dauid* deſcribeth the proud man; *Thou haſt deſtroyed the curſed proud*: But who are thoſe? The next words tell vs, *that doe erre from thy Commandements*. And afterward in the ſame *Pſalme, verſ.* 85. *The proud haue digged pits for mee*: But who be thoſe

Col. 2. 18.

Pſal. 119. 10.

thoſe proud ones? *Which conforme not themſelues to thy law.* Let there be neuer ſuch ſhewes of humilitie, if therein we prefer our owne wils to Gods, it is but Pride varniſhed with ſome colours of Humilitie. *Peter*, no doubt, thought himſelfe humble, when he would not let Chriſt waſh his feet; But this was onely the deceitfulneſſe of his owne heart: For indeed hee was proud in ſo doing; becauſe, in refuſing to obey Chriſts commandement, he made himſelfe wiſer then Chriſt. Alike deceitfull was the *Baptiſts* humilitie in refuſing to waſh Chriſt, that was *Peters* in refuſing to bee waſhed by him. Had wee not need now to haue our eyes in our heads, leſt otherwiſe our cunning hearts obtrude vice vpon vs, in ſtead of vertue? What more effectuall argument can they vſe to allure our affections to the loue and liking of ſinne, then to ſet this falſe gloſſe vpon it? When the Strumpet would entice the younker to commit folly with her, ſhee doth not giue her ſinne the right name of filthineſſe, which it deſerued, for that would haue driuen him away, but ſhee hangs out the *Iuybuſh* of a ſweet and louely title, therewith inveigling the youth: *Come, let vs take our fill of loue, and delight our ſelues in daliance*: Beaſtly whoredome is but *loue and daliance*. So the *ſluggard* qualifies and mollifies his ſhamefull ſloath with the ſweete name of *peace*, and ſo luls himſelfe aſleepe in his ſinne. *Better is a handfull with quietneſſe*, (ſo he tearmes his ſloth) *then two handfuls with labour and vexation*. Thus our hearts, bawds for the filthy Strumpet Sin, teach her this tricke of deceitfulneſſe; to correct her naturall deformitie with theſe artificiall paintings, that ſo

Ioh. 13. 8.

Math. 3.

Prou. 7. 14.

Moderatio ignauiæ. Sen. Epiſt. 45.

Eccleſiaſt. 4. 5.

we

wee might bee caught the ſooner. But as the heat of the Sunne, or of the fire, will eaſily diſcouer the painting of the harlot, by melting it away: ſo will the heat of Gods Word, if wee bring this painted and trapped Strumpet thereto, plainly ſhew, that her beauty came out of the *box* of a deceitfull heart. And then when theſe daubings are waſhed of from this *Iezabel*, that wee may ſee her in her owne hue, wee did not ſo much loue her before, but as *Ammon* did *Thamar*, wee ſhall twice as much loath her afterward.

2. *Deceit*, with which our hearts vſe to inſnare vs, is to make a ſhew being very reaſonable, and ſhamefaced, in crauing but a little at our hands; bearing vs in hand, that if this little be granted, they will reſt contented therewith, and will demand no more. Where in truth there is a double couſenage.

2 Deceit, conſiſting of two branches.

1. That there are ſome ſinnes which are but *little ones*. This was part of the Phariſees *leauen*, calling ſome Commandements of God but little *Commandements*, not much to be regarded. So now many account *faith* and *troth* to be but *pettie* oathes: Fornication is iudged but a tricke of *youth*; Though yet S. *Paul* (to vſe the words of that moſt reuerend man of God) in ſtead of that cloake of naturall infirmitie and heat of youth, wherewith wee vſe to couer this ſinne, puts vpon it a *bloudy cloake*, bathed in the bloud of three and twentie thouſand, all ſmitten in one day for this ſo light a tricke. And S. *Paul* elſe-where hauing dehorted from fornication and ſome other ſinnes, which our deceitfull hearts vſe to extenuate, addeth this watch-word; *Bee not deceiued*: Theſe things

That there are little ſinnes.

Math. 5. 19.

Mr. *Knowſtub* on the 7. Com.

1. Cor. 10. 8.

Epheſ. 5. 6.

things are more then trickes, more then matters of ſport, or ieſt: for, *for theſe things comes the wrath of God vpon the children of diſobedience.* What now? are thoſe *little* ſinnes, which bring on vs the *great* wrath of ſo infinite a Maieſtie? And is it now but a tricke to goe to Hell? whether the weight euen of theſe little ſinnes, as it were ſmall ſands, will ſinke the ſhip of our ſoules, as well as our greater and groſſer ſinnes, as it were the heauies burthens of the Ship. Small leakes in Ships, and ſmall breaches in walls, being neglected, leeſe both Ships and Cities. And ſuch Tradeſmen, as in their accounts regard not ſmall ſummes, will quickly proue Banke-rupts. Diſobedience, though in neuer ſo ſmall matters, as in eating of an Apple, gathering a few ſtickes on the Sabbath, looking into, and touching of the Arke, is yet in Gods account, no ſmall matters: For how ſeuerely hath hee puniſhed all theſe, then which yet what can wee imagine ſlighter? But it is not the ſmalneſſe of the thing, that leſſens either our obedience or diſobedience. There is the ſame reaſon of roundneſſe in a ſmall ball, which is in a greater one: and ſo of obedience, or diſobedience, in ſmaller or greater matters. A little thing is little; but faithfulneſſe, and ſo alſo vnfaithfulneſſe in a little, is a great matter: For it is Gods Commandement that ties to obedience in leſſer things, as well as in greater; and that is deſpiſed, as well in the breach of the leſſer, as of the greater. Let vs not then thinke that any ſinne is little; ſince the very leaſt are committed againſt ſo great a God, and bring vpon vs ſo great a danger: More by far, in ſome repects, then doe thoſe which we

Aug. *de doctrina Chriſt. lib. 4. Quod minimũ eſt, minimum eſt, ſed in minimo fidelem eſſe magnum eſt. Nam ſicut ratio rotunditatis eadem eſt in nummulo exiguo, quæ & in magno diſco, ita vbi parua iuſtè geruntur non minuitur iuſtitiæ magnitudo; inde Apoſtolus acriter adco increpat in re parua, 1 Cor. 6. propter iuſtitiam, charitatem, quæ in rebus quamlibet paruulis magna ſunt.*

we count the greater. For in the greater wee ſooner come to the ſight of them, and ſo to repentance for them: whereas in the leſſer, we not diſcerning them, through this deceitfulneſſe of heart, to bee ſinnes at all, goe on in them, without repentance; and ſo through irrepentance in the leſſer, lie open to that danger, which by repentance, wee happily eſcaped in the greater.

2. Beſides this, there is alſo another deceit, that if we will yeild to this little, wee ſhall no further bee importuned for any more. For how ſoeuer the beginnings of ſin are very *modeſt* and *maiden-like*, and the ſluggard craues *but a little ſleepe, but a little ſlumber*, as *Auſten* in his firſt conuerſion: yet ſin is of an *incroaching* nature, like the riuers, ſmall at the firſt riſing, it ſpreads and inlarges it ſelfe in going; as a *gangrene*, it creepes on by degrees, from one part to another, till in the end it haue conſumed the whole. So that grant it but a *little*, and this *little* will quickly come to a great deale: Giue it but an *inch*, and it will take an *ell*. Let the Serpent but wind in his head, and he will draw his whole bodie after. When the Leuites Father in Law had drawne him to ſtay till noone, he drew him on further to ſtay all night, yea, and till towards the euen of the next day, *Iudges* 19. If he had named the whole time at firſt, and prayed him to haue ſtayed two dayes longer, he had neuer obtained it: But at firſt, crauing onely halfe a day, he comes at length to get two dayes. If our hearts ſhould demand all that they will bring vs to in the end, they would neuer bee heard: but through their deceitfull modeſty of asking but a little

From theſe little ones to bring vs to greater.

confeſ. l. 8 c 5. Non erat quod reſponderem niſi tantum verba lenta, & ſomnolenta, modò ecce modo, ſine paululum: Sed modo, & modo non habebant modum, & ſine paululum ibant in longum.

tle, by degrees they quickly entice vs on to more. How true this is, wil eaſily appeare, if either we look to the matter of *faith*, or of *manners*: For the matter of *faith*, or doctrine, witneſſe the *Popiſh* ſuperſtition, in moſt of her horrible hereſies, which were not ſo groſſe at the firſt, as now they are; but after that the ſeeds and foundations of them were ſecretly layde in the ground in the Primitiue Church, the degenerating ages that ſucceded, added, one this piece, another that, till at the length, in proceſſe of time, they came to that monſtrous deformitie, which now wee ſee. The primacie of the *Romane* Biſhop at firſt, was onely in regard of *order* and *honour*, not of the *power* and *iuriſdiction*, which afterward he obtained. Monaſticall life at firſt was only for ſafetie in time of perſecution; and the Monaſteries of the ancient were not much differing from our Colledges. The vſe of Images in Churches was firſt onely hiſtoricall: afterward, thus much being granted, the idolatrous heart of man neuer gaue ouer, till the *religious* vſe obtained. Such is the danger of yeelding but to the very leaſt occaſions and beginnings of errour and idolatry. *Miletius* his image came out of his priuate parlor into the common hall, then into the ſtreet, next into the Church-yard, then to the porch of the Church, after that to be on the wall, laſt of all it gat vpon the Altar it ſelfe. After *Ahaz* had made his wicked altar, and offered vpon it, he brought it into the Temple, firſt ſetting it by the brazen altar, but thē he brought it further into the houſe, and aduanced it to higher place, and ſet it on the *northſide* of Gods Altar. Loe, how Idolatrie ſecretly, and by ſtealth, creepes in,

2 King. 16. 12. 13. 14.

and

and gets roome of the truth, firſt, for one arme, then for another, then for the other parts, till at length the truth it ſelfe bee wholly iuſtled out. If errour get but once into the *Belfrey*, it will neuer leaue till it bee in the *Chancell*: if it may be ſuffred to be in the *porch*, it will not bee long but you ſhall ſee it poſſeſſed of the *Church* it ſelfe, and ietting it in the *Pulpit*. What ſhall we ſay then to thoſe reconcilers of vs and the *Romaniſts*, that would haue vs yeeld in ſome things vnto them? Aſſuredly, if once the ſluces be opened the water muſt needs runne a mayne? If the gate be ſet open, the beſieging enemie will enter. What ſhall we ſay likewiſe to thoſe that thinke it no ſuch great matter to yeeld vnto ſhewes and appearances of Idolatrie? as for Trauellers into Idolarrous places to ſhew ſome kinde of reuerence to the Hoſt, to kiſſe the Popes toe; if yet theſe be ſhewes onely of Idolatry, certainly theſe are but ſhooing-hornes, to draw on further matters. Therefore the leaſt ſinnes in euery Commandement are reproached with the name of the greateſt; as, the vnchaſte glance of the eye with adultery, and *Paul* cals the *Corinthians* ſitting downe at the Idolatrous Feaſt, though without all intent of honouring the Idoll, by the odious name of *Idolatry*: becauſe theſe leſſer and pettie matters (as wee count them) make way, and paue a cauſey for the greater. Hence it was that *Iob* freed himſelfe, not onely from the groſſer Idolatry, but euen from the leaſt ſhew of it, in outward faſhions; not onely from worſhipping the Sunne and Moone, but euen from his hands kiſſing of his mouth; a geſture onely of adoring. And becauſe herein our hearts

Doctor *Fulke.*

Patente porta impoſſibile eſt malum vlterius non procedere.

1 Cor. 10. 14.

Iob. 31, 17.

Adorare eſt maxum ori admouere.

hearts notably iuggle, therefore hee ſaith; *If mine heart hath beene deceiued in ſecret, or if mine hand hath kiſſed my mouth:* Thereby ſhewing, that it is a part of our hearts deceitfulneſſe to draw vs on firſt to theſe matters of leſſe account, that afterward wee might the more eaſily digeſt the greater. Of this *Moſes* ſeemeth to ſpeake, when he ſaith to *Iſrael, Beware, leſt your hearts deceiue you:* namely, vpon occaſion of that great proſperitie before ſpoken of, *that going backe,* at the firſt onely from your feruour and zeale in my true ſeruice, at length, by degrees, *you ſhould worſhip ſtrange Gods, and bow downe vnto them.* Wherefore let no man deceiue himſelfe, ſaying: O this is but a ſmall matter, why ſhould any ſtand ſo much vpon this? Yea, but this ſmall matter is a ſtrong cart-rope to plucke greater after it. *A little leauen leaueneth the whole lumpe:* A little ſparke often kindles a great fire, deuouring to deſtruction. Aſſuredly in the iuſtice of God, puniſhing ſmaller ſinnes with greater, they that make no conſcience of ſmaller vntruths, in time come to haue ſo large conſciences, and wide throats, that they can ſwallow downe groſſe errors, as it were great gobs at once. Hauing fallen to the Deuils *pottage,* they will ſhortly eat of his *fleſh,* and from eating of the *huskes* of Grapes, they will come at length to eate of the Grapes themſelues, and from this to the drinking of *Wine* it ſelfe. For whereas it is onely the commandement of the Lord that bindes vs in the greater matters, hee that hath boldly begun to ſhake of this yoke in the leſſer, what is there that can hold him faſt to the Lord in the greater? *Chryſoſtome* is very zealous in this point, writing

Deut. 11. 16.

vpon

vpon thoſe words of *Paul*, concerning thoſe that vrged the ceremonies of *Moſes: But there are ſome that would ouerthrow the Goſpell of Chriſt. Why but*, ſaith that Father, *they retained the Goſpell*, "onely they "would haue brought in a Iewiſh rite, or two: And "yet the Apoſtle ſayes, that hereby the Goſpell is "ſubuerted; to ſhew how but a little thing, being "vntowardly mingled, mars all: For as in the Kings "coyne, hee that clips off but a little of his Image "ſtamped thereon, imbaſeth the whole piece: ſo if "any ſhall ouerthrow but the leaſt parcell of the "truth, it is wholly corrupted, from theſe begin-"nings proceeding alwayes to worſe things: where "are they now who condemne vs as contentious, "becauſe of our diſagreement with Heretikes? let "them heare what *Paul* ſaith, namely, that they did "ouerthrow the Goſpell, who brought in but a lit-"tle innouation. So dangerous did this holy man hold it, to yeeld, though neuer ſo little, to errour, becauſe of this deceit, whereby the whole truth is ſecretly vndermined: *Wee would not giue place*, ſaith *Paul*, *by ſubiection one houre*, to Moſaique Rites, vrged by the falſe Apoſtles, *that the truth of the Goſpell* indangered belike by thoſe Rites) *might continue.* If we neuer ſo little *ſippe* of the cup of errour, we ſhall drinke our full draught, yea, wee ſhall goe on in carowſing till we be drunke therewith. If we begin neuer ſo little to nibble vpon theſe meats, wee ſhall fill our ſelues with them, and, eate till wee ſurfet.

Gal. 1. 6. *At qui vnum aut alterum duntaxat præſcriptum induxerant, &c. Qd. puſillum quiddam peperam admixtum totum corrumpit.*

Sanæ fidei vel minimam particulam.

Qui paululum quiddam rerum nouarum induxerant.

Neither is this perſwaſion from the ſmalneſſe of the ſinne, deceitfull onely in matter of doctrine, but alſo

alſo of *life*, and conuerſation. Witneſſe the many experiences of Gods children, who, winking at ſmaller ſinnes, haue beene plunged into greater, and yet (ſo cunningly and cloſely in this deceit carried) they haue not eſpied the change: For that which our *Sauiour* ſpeaketh concerning the grouth of grace, that it is inſenſible, like to that of the Corne, where the ſeede ſprings and growes, firſt the blade, then the eares, then the full corne, the husbandman *not knowing how*, may as truly be ſaid concerning the grouth of wickedneſſe: After that the ſmaller ſeeds of this vnhappy *cockle* and *darnell* are once receiued into our hearts, they ſhoote forth, and ſtill riſe higher and higher, without our feeling or diſcerning, becauſe of this creeping, ſtealing and deceitfull pace of ſin, whereby ſtep by ſtep, by little and little, it aſcendeth vp in vs, till it be come to his full height. Hence that admonition, *Remember from whence thou art fallen.* For we, becauſe we fall by degrees, our hearts deceitfully getting *this little*, doe not ſo well perceiue how farre we are fallen, till we caſt backe our eyes to that high hill where we ſtood before, and then wee ſee how miſerably we haue beene deceiued.

Marke 4.26. 27.28.

Apoc. 2.4.

Flatter we not then our ſelues in this deceit. Say not of any of thy infirmities, as *Lot* of his *Tſoar*, *Oh is not this a little one?* May I not be diſpenſed with for this little, ſo I go no further? may I not giue mine eye libertie to wander a little in wanton glaunces? may I not looſe the reines to my tongue, to friske it out a little in ſome idle and laſciuious ſpeeches? may I not vnſhakle my feete, and giue them leaue to carry mee to ſuch and ſuch places? may I not doe

all

all this, ſo I do no more, ſo I breake not out into the outward acts of vncleanenesſe? No more, O foole? How canſt thou chuſe but doe more? Thinkeſt thou a dogge will runne away from thee, as long as thou caſteſt him bread? or that flaxe will not conceiue flame, when thou putteſt fire thereto? or that thou canſt carry burning coales in thy boſome, and not be burnt? No, no. If once thou haſt let looſe the reins of theſe madde horſes, thou maiſt not looke to ſtay them when thou wouldeſt. If once thou giueſt leaue to thy corrupt affections to beginne to play their parts, thou ſhalt hardly make them giue ouer. Though at firſt they bee but weake, yet afterward they raiſe vp their ſpirits, and get ſtrength in going. Eaſier it is to keep them out, then to thruſt them out. Heare not then thoſe cunning inſinuations of thy heart, oh but a *little* idleneſſe, but a *little* wantonnes, a *little* fooliſhneſſe, and then we haue done; oh but this *little* ſtretches it ſelfe farre. This *ſomewhat* goes a great way, and will not ſtay where wee would. The Prouerbe is falſe here, *Modicum non nocet: A little hurts not.* Yes, a little hurts a great deale. Little ſins vſher great ones, and bring them into the cloſets of our hearts. And here behold a notable peece of cunning fraud in theſe crafty hearts of ours. In perſwading and inueagling vs to ſinne, they vrge hard that it is but a *little* they craue: what? will you ſtick with vs for ſo little? but when this little is once yeelded them, then they tell vs, that hauing done ſo much, it makes no great matter, if now wee goe a little further: We cannot bee much worſe, then wee are. As when we haue miſpent ſome part of the day

Non obtinebit vt deſinat, ſi incipere permiſeris. Imbecillis eſt primo, &c. vires dum procedit parat, excluditur facilius quam expellitur, facilius non recipiuntur quam exeunt. Sen. Epiſt. 116. Aliquatenus inquis timere, aliquatenus dolere permitte. Sed illud aliquatenus longe producitur, nec vbi vis finem, accipit. Ibid.

in idleneſſe, then it reaſons thus with vs. Now thou haſt loſt this part of it, thou canſt doe no great good with the remainder: it were euen beſt to be idle ſtill. The like may bee ſaid in the matter of lying, theeuing, vncleanneſſe: When wee haue but yeelded a little, then our hearts tell vs, we haue cracked our credit with that we haue done already; wee are as good go forward now, as ſtand ſtill. Hence it is, that when men haue once begun to ſinne in any kinde, they haue ſo luſtily laſhed on: As *Iacob* in his lying to his Father *Iſaac*, firſt, *I am Eſau, &c.* then being demanded how hee came to his veniſon ſo quickly, he goeth further, moſt indignely abuſing the holy name of God himſelfe, *The Lord thy God brought it to my hand.* So *Saul* in his ſwearing and curſing: firſt, *Curſed be the man that eateth food till night*: then, *As the Lord liueth that ſaueth Iſrael; though it be* Ionathan *he ſhall die.* And againe, *God doe ſo, and more alſo vnleſſe thou die the death* Ionathan. So *Peter*, from one denyall, ruſhes on to a ſecond, a third; and from a ſimple denyall, to a denyall with execration. *Ouer ſhoes, ouer bootes*, as we ſay. So like in this regard are the waters of ſinne to thoſe in *Ezekiel.* For they come ſtealing on vs by degrees, and riſe from the ankles to the knees, and ſo higher and higher. Yet heerin vnlike, that they ſtay not at the chinne, as thoſe do, but goe ouer head and eares, and drowne vs in perpetuall perdition. Wee muſt then carry a ſtrait hand ouer our hearts, and be as far from gratifying them in theſe their *littles* of ſinne, as wiſer Phyſitians are their patients, in their littles of meats and drinks hurtfull. For it fareth with vs in ſinning,

Oportet grauiter impudentem eſſe, qui ſemel, &c.

1. Sam. 14. 24.

Pſa. 39.

as

as in eating, where one bit drawes downe another; though at firſt we purpoſed to eate little or nothing. And as we get a ſtomacke, and prouoke our appetite, ſometimes by eating, ſo is our fitneſſe for, and deſire after ſinne increaſed by beginning to ſin. For as euery good worke increaſeth our holineſſe, and ſo hability for obedience, according to that of *S. Paul*, *Being made the ſeruants of God you haue your fruit in holineſſe*: ſo euery ſin addeth to our pollution, leauing behind it a kind of ſtaine in the ſoule; whereby it is the readier for further diſobedience. Whence it comes to paſſe, that hauing begun to ſay *yea* to ſinne, but, for a little, we finde it ſo hard afterward to ſay it *nay*, in farre greater matters, and hauing ſatiſfied the ſmaller requeſts of ſinne wee are made farre more eaſie and inclineable vnto her greater demands. Hence that warning of the Apoſtle, *Bee not deceiued: Euill words corrupt good manners.* Your deceitfull heart will beare you in hand, that it matters not ſo much for words, it is but a ſmall matter, what words or phraſes one vſes. But the truth is, euill words as ſmall as you make of them, will bring on euill deeds. *Monica*, *Auſtens* mother (as himſelfe reports it) when ſhe was a maide, beganne to ſip a little wine, as ſhe poured it forth for her parents: But marke what followed vpon this ſipping. Daily adding, ſaith *Auſten*, vnto her firſt little, new littles; becauſe hee that maketh no bones of ſmall matters, by little and little will fall to greater, ſhee came to that paſſe, that ſhe could with great greedines draw dry almoſt whole cups full of wine. Loe what comes but of ſipping and kiſſing the cup. But the example

Rom. 6 21. cleared.

Confeſſ. l. 9. c. 8.

Primoribus labris ſorbebat exiguum. Itaque ad illud modicum quotidiana modica addendo, quoniam qui modica negligit, paulatim decidit; in eam conſuetudinem lapſa erat vt prope iam plenos mero caliculos inhianter hauriret. Confeſ. ca. 8.

of *Alipius*, related alſo by the ſame Father, is farre more remarkeable; who being importuned by his companions to go to thoſe bloudy ſpectacles of the gladiatory combats, at length with much adoe hee yeelded, yet purpoſing with himſelfe, (and telling them ſo much) that hee would keepe his eyes ſhut and ſo be abſent, euen whilſt hee was preſent, ouercomming both his friends, by going with them, and alſo the fights to which he went with them, by being but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great out cry, hee could no longer hold his eyes ſhut, but longing to ſee what the matter was, opened them, fixed them vpon that barbarous ſight, and fedde them with the cruell pleaſure thereof. So that now, ſaies *Auſten*, *he was not the ſame he that came thither, but one of that multitude to which he was come, a right companion of thoſe to whom hee came. He beheld and looked on with the reſt, cryed out with them, was inflamed with them, and carried thence that madneſſe, which wrought in him an itch of returning, not onely with them that brought him thither, as a companion, but before them, as a captaine and ring-leader of many others.* But among all examples there is none to that of *Salomons*. The beginning of whoſe ouerthrow was from this deceit. It had been a hard matter for ſo excellent a man at the firſt daſh to haue beene brought to that height of defection; no. No man ſuddenly becomes notoriouſly wicked, ſpecially hauing beene eminently vertuous before, but ſtep by ſtep, peece and peece, heere a little, and there a little. Loe therefore how *Salomons* deceitfull heart foyled

Si corpus meum trahitis, numquid & animum & oculos, &c? Adero itaque abſens, & ſic & vos, & illa ſuperabo.

Et non erat iam ille qui venerat, ſed vnus de turbis ad quam venerat. Spectauit, clamauit, exarſit, abſtulit inde ſecum inſaniam, qui ſtimularetur redire non tantum cũ illis à quibus prius abſtractus eſt, ſed etiam præ illis, &c.

Nemo repente fit malus.

foyled him, firſt onely drawing him to the more immoderate vſe of pleaſures, in themſelues lawful, perſwading him yet that he ſhould ſtill, together with the vſe of them, retaine his wiſdome, his piety. But in the euent it proued otherwiſe. As the loue of pleaſures went in, ſo the loue of godlineſſe went out; by degrees his zeale cooled, his forwardneſſe ſlaked. The *exceſſiue* vſe & loue of lawful pleaſures, brought him firſt to a *defectiue* loue of Gods word, and from thence to the loue of vnlawfull pleaſures in woman; and then bodily adultery brought him at length to ſpirituall, euen to fearefull idolatry, as is obſerued by *Nehemiah*.

Eccleſ. 1 3.

Neh. 13.26.

Our wiſedome then muſt be to take heed (as the *Apoſtle* admoniſheth) of this *deceitfulneſſe of ſinne*, leſt we be hardned, and habituated in ſinne. For a habit and hardneſſe in ſinne comes not at firſt, but by degrees, when by receiuing the ſeede of euill and entiſing thoughts, wee come to conceiue, and then, as *Iames* ſheweth, *luſt hauing conceiued, ſin is brought forth*, & being brought forth is *perfected*, by daily *practiſe*, which bringeth *cuſtome*, and *cuſtome neceſſity*: So that now wee are miſerably inthralled to ſinne. Sith then wee cannot well bee rid of this gueſt, if once entertained, let vs be wary how wee enter into the leaſt parly with him: ſince when wee are once entred but a little into this countrey, wee know not well how to get out; it is beſt for vs not to come neere ſo much as to the confines and borders thereof. It is not good comming within the reach of the Lyon, for feare of being caught. Neither is it good to come neere the banks ſide, for feare of falling

Heb. 3. 13.

Iam. 1. 14. 15.

Dum ſeruitur libidini facta eſt conſuetudo, & dum cõſuetudini non reſiſtitur facta eſt neceſſitas. Aug. ca. 8. 5.

Nobis quia regredi non eſt facile, optimum eſt, non progredi Sen. ep. 1. 16.

ling *Chryſoſtome* tels vs that it is ſafe rule, not onely to auoid ſinne it ſelfe, but alſo things ſeeming indifferent, that may toule and draw vs on to ſinne: And he inſtances in laughter, and quipping, and delicious feaſting, from whence haue flowne many miſchiefes. Theſe indifferent things, at leaſt ſo ſeeming, he accounts the *edge of the hill*, and bids vs take heed how wee vſe them. And in truth though ſuch things may ſeeme nothing, yet there is much deceit and danger in them: They are like *Eliæs* his cloud, which at firſt ſeemed very little, no bigger then ones hand, yet by and by it ouer-ſpreads the whole skie, and cauſeth a daſhing ſhowre. Wherefore, as the Prophet in the firſt riſing of the cloud, bad the King hie him to his chariot, to auoyd the tempeſt, ſo muſt we, fore-ſeeing the danger of a great tempeſt, euen in theſe ſo little clouds, flye to our ſhelter preſently. The *Iewes* being forbidden to make couenants with the *Gentiles*, they alſo abſtained from drinking with them, becauſe that was a ceremony vſed in ſtriking of couenants, and ſo it might haue drawne them on thereto: And *Eue* hauing receiued a commandement from God, onely not to *eate*, ſayes ſhee muſt not touch the fruit of the tree of knowledge of good and euill; For touching might haue drawne on taſting: The like warineſſe if we ſhall vſe, then may we eſcape this deceitfull ſnare of our falſe and fraudulent hearts. Otherwiſe, if we bee too too regardleſſe of ſmaller matters, of the occaſions and preparatiues to ſinne, quickly ſhall wee be caught. And as in the body little pricks of a pin neglected, haue bred rancklings in the fleſh, and thence

Hom. 25. ad pop. Antioch.

Τὰ δοκοῦντα μὴ διάφορα εἶναι.

Quemadmodum in corporibus qui vulnera neglexerunt ſcabres gignunt & putrefactione, ac mortem denique ipſi ſibidem & in animis qui puſilla diſſimulant, maiora inuitant. Chry. in Gal. 1.

thence worſe matters haue followed, euen death it ſelfe at laſt: ſo here in the ſoule, our conniuence and ouer-fauourable indulgences to our ſmaller ſinnes, cannot but inuite and call, yea, and with a magneticall kinde of attraction forcibly draw vnto vs further and farre more dangerous miſchiefes.

III. Deceit, tickling of our hearts with the pleaſure of ſin.

The *third* deceit is, to tickle our affections, and ſet our deſires a float, by preſenting vnto vs the *meere* and pure pleaſure of ſinne. For howſoeuer the pleaſure of ſinne be a painefull pleaſure, a ſoure-ſweet, which hath much bitterneſſe mixed; yet our hearts cunningly hide and conceale that. The fleſh by vehemency of temptation raiſeth ſuch clouds, that the light of our vnderſtanding is taken away; as in *Dauid* in his adultery, the fleſh did ſo poſſeſſe him with the apprehenſion of the preſent pleaſurable delight of his ſinne, that hee could not thinke of that ſhame, that griefe, thoſe wounds of conſcience, thoſe *broken bones*, thoſe ſharpe corrections that were to follow. Thus the Diuell dealt with our Sauiour, hee ſhewed him the world and all the glory thereof: but there was alſo much *griefe* as well as *glory* in the world; but hee would ſhew him none of that. So there is farre more gall and bitterneſſe, then hony and ſweetneſſe in ſin; yet our deceitfull hearts will not let vs take any notice thereof: like the *Iſraelites*, that could remember the fleſh-pots and onions, but not the brickes nor the bondage of *Egypt*. Thus wee deuide that of *Salomon, Goe to, young man, let thy heart cheere thee in the dayes of thy youth, &c.* ſuppreſſing that which followes, *But know that for all this, God will bring thee to iudgement*. Thus the impure wan-

Pſal. 51.

Eccleſ. 11. 9.

Prou. 9. 17. 18.

ton deceiueth himſelfe, who harkeneth to the ſweet voice of the flattering harlot. *Stolne waters are ſweet, and the bread of deceit is pleaſant: But hee knowes not* ſaith *Salomon, that the dead are there, and that her gueſts are in the depth of hell.* This deceit is much like that of boyes, hiding a pinne in a faire roſe, and ſo pricking thoſe that ſmell to it; or like that of tradeſmen, that ſhew their chapmen the better part of the cloth, and hide the worſe. But to deliuer our ſelues from the danger of this deceit, we muſt, when we are thus tempted with the ſenſe of preſent pleaſure, caſt our eyes beyond it, and looke behind it, to ſee the taile it hath of many ſorrowes and vexations. We muſt labour as wel to foreſee what is to come, as to ſee what is preſent. Doth the Diuell ſhew thee, as once our Sauiour, a goodly ſight of honor, glory, pleaſure, profit, &c. in ſin? That thou maiſt not be inueigled therwith, thou muſt put down his ſight with another ſight of ſhame, terror, torment here & in hell, and other ſuch like attendants of ſin, which are to be ſeene in the word. Think as well of the ſoure ſauce, as of the ſweet meat; as well of *Iaels* nayle to pierce our temple, as of her milk & lodging to relieue our thirſt & wearines; as wel of *Dalilahs* ſiſſers to cut our haire, as of her lap to lull vs aſleepe; as well of the pricking as of the pleaſantnes of the hawthornes. The Greeke *Poet* ſaies wittily, *If the pain of the head-ach were before the pleſure of the wine, none would be drunk.* If we could in our apprehenſion feel the pain of ſin before hand, wee would eſcape the ſnake that lies hid vnder the greene graſſe, the hooke that lies couered vnder the pleaſant bait. This is *Salomons* aduiſe in the temptation

Εἰ τὸ κράπαλὸν πρότερον τῦ μεθύσκε σθαι, ὤφελε *Anacreon.*

tion to drunkennes, euen then when our teeth are ſet on water with the pleaſant colour of the wine ſprinkling & leaping in the glaſſe, to remember that yet *in the end it wil bite like a ſerpent, and hurt like a cockatrice.* And ſo in temptation to vncleannes by the fair ſpeech and alluring beauty of the harlot, to remember that *her latter end is bitter as wormwood, & ſharper then any two edged ſword:* For here truely hath place that ſpeech of *Abner* to *Ioab*, *Knoweſt thou not it will be bitterneſſe in the latter end?* Sinne may well bring with it a flattering pleaſure in the entry, but it alwayes cloſes with a bitter remorſe in the end.

Prc. 23.31.32. Prou 5.4.

2.Sam.2.26.

The 4. *deceit* is, when it perſwadeth vs to ſin, vpon hope of Gods mercy for pardon. This is a very vſuall & dangerous deceit. Like that of the diuels to our Sauiour, *Caſt thy ſelfe downe headlong, for the Angels ſhall beare thee vp:* So our harts to vs, caſt your ſelues, implunge your ſelues into this or that ſin, the mercy of God ſhal helpe you out; Poyſon thy ſelfe, here is a counter-poyſon; Breake thy head, here is a plaiſter; Surfet, here is a Phyſition. An intollerable thing it is, that the mercy of God, the onely inuiter and prouoker of our obedience, through the ſophiſtry of theſe naughty hearts of ours, ſhould be made an allurer & very bawd as it were to all filthineſſe. *There is mercy with thee*, ſaith the Prophet, what? that thou mighteſt bē deſpiſed, blaſphemed? no, *that thou mighteſt be feared.* And the loue of Chriſt conſtraines *Paul* to duty. Therefore ſee what noble deceiuers our hearts are, that can make that an enticer to ſin, which of it ſelfe is the only powerfull and conſtraining perſwader to godlineſſe: But let them take heed leaſt their hope of mercy

IV. Deceit, preſuming of Mercy.

Pſal. 130.4

2.Cor.5.14.

mercy be not presumption. As a man passing ouer a bridge, which his false spectacles make to seeme broader then indeed it is, being thereby deceiued, goes besides the bridge, and so is drowned: so is it with those, whose deceitfull hearts make the bridge of Gods mercy larger then it is, they are in danger of falling beside it, into the waters of eternall destruction. For though Gods mercies be of the largest extent, yet it is bounded with his truth. And therefore vsually in the Scriptures wee find these two coupled together, Gods *mercy*, and his *truth*. So that Gods mercy may not bee such, whereby his truth in any should be impeached, as it should if it bee prostituted it selfe indifferently and promiscuously to all, as well the insolent and impenitent, as the poore, humble, and broken hearted sinner; For vnto these latter onely is this matter of promise made: And if to the others the gate of mercy should be set open, Gods mercies (as *Salomon* sayes of the wickeds, that they are cruell mercies) should bee false and vniust mercies: But God neuer yet learned so to be mercifull, as to make himselfe false, and vnfaithfull.

V. Deceit, pleading necessity of liuing.

The *fifth* deceit is, when our hearts, the better to hearten vs to sinne, plead the necessity of liuing in this world, and maintaining our selues and our charges. O wee must needs liue, say some: And vnlesse we doe thus, and thus (say, breake the Sabbath, lie, sweare, defraud, &c.) wee cannot liue. *Esau* vnder this pretence sold away heauen: Hee was very hungry, and knowing not how to relieue the necessity of hunger otherwise then by accepting of *Iacobs* conditions, accepted them: I must maintaine my selfe, faith

ſaith *Eſau*; At this preſent I cannot without ſome food, food I ſee none but my brothers pottage; This I cannot haue, without I buy it with my birth-right: And thus he deceiued himſelfe. The like deceit wee ſhall ſee in *Demetrius* the ſiluer-ſmith, who pleades hard for *Diana*, and the worſhip of her Images, by this very argument: *Sirs, ye know that by this craft we haue our goods:* If *Diana* goe downe, our liuing goes downe with her. Thus would Satan haue beguiled Chriſt, when in his hunger he perſwaded him to relieue himſelfe by turning ſtones into bread: And indeed to get our bread by falſhood, oppreſſion, wrong or any indirect courſe, is a kinde of turning ſtones into bread: And what good will ſuch bread doe vs? Bread made of ſtones ſhall turne into ſtones, euen in the very eating. The bread of deceit, though neuer ſo pleaſant yet in the mouth proues but grauell, ſaith *Salomon, Prou.* 20. 17. And no maruell. It was made of grauell and ſtones; And ſo returnes to his firſt ſubſtance. Another remedy againſt this deceit is to oppoſe a greater neceſſity of our ſoules liuing both here and hereafter with God. What doſt thou tell mee of the neceſſity of thy liuing here? There is one onely neceſſity, for which there is no excuſe, and is, not to offend God. *One thing is needfull*, ſaith *Chriſt*, to prouide for thy ſoule againſt hereafter, whatſoeuer become of this carrionly carkaſe of thine. This is the farre greater neceſſity of the two. It is not then ſimply neceſſary for thee to liue here; Or if it were, yet not to liue by ſuch wicked meanes, which thine owne vnbeleeuing heart ſuggeſteth. *Man liues not by bread onely, but by euery word that proceeds*

Μία ἐστὶν ἀναγκαία μὴ ἁμαρτήσεσθαι τῷ θεῷ. *Chryſ.*

Matth. 4.

ceeds out of the mouth of GOD. And *the iuſt man liues* Heb. 2. 4. euen this his temporall life alſo, not by theſe and theſe ſhifts, but by his Faith: And that is his meaning in the want of other things, according to that of the Prophet, *Truſt in the Lord, and doe good; dwell in the land, and feed thy ſelfe by, or with, thy Faith*, as *Tremellius* reades it. And thus wee haue handled ſixe deceits which our hearts vſe in perſwading vs to ſinne. There remaines yet diuers others, which wee will ſpeake of in the Chapter following. Pſal. 37. 3.

CHAP. XVI.

Of nine more deceits in the ſame kinde.

VI. Deceit, Pretence of doing onely for trials ſake.

THerefore to proceed forward with theſe deceits; the next *deceit* is, A pretence that we will do ſuch and ſuch things (euill & vngodly) only for *trials* ſake, that by our own experience we may the better learne the vanity of ſin. For example, ſome will goe purpoſely to ſee Maſſe, to the end as they ſay, that they ſeeing the fooliſhneſſe and filthineſſe thereof might learne to loath it the more. The like pretence is vſed for ſeeing of plaies, that by ſeeing many filthy ſins (which the Apoſtles would not haue once ſo much as to bee named) repreſented and acted on the ſtage, wee ſhall learne to hate thoſe vices the more. But GOD hath appointed better ſchoole-miſtreſſes for the hatred of ſinne, then the practiſe of ſinne. Why ſhould wee leaue the meanes appointed by GOD to worke this hatred of ſinne, and deuiſe other meanes of our owne? Is this the beſt way to learne continencie, to exer-

exerciſe and trade our ſelues in vncleanneſſe? Was there euer any that learned ſobriety by haunting Tauernes and Ale-houſes? temperance out of the ſchoole of Epicuriſme? chaſtity in the ſtewes? I deny not but God, who draweth light out of darkneſſe, can heale the wound of the viper with the fleſh of the viper, and can make ſin, contrary to his owne nature, to work our good, driuing out one poyſon with another. What then? becauſe the learned Phyſitian can heale vs with poyſon, ſhall we therefore be tampering with them our ſelues? So in ſtead of health we may quickly meet with death. No, *Salomon* himſelfe was deceiued in this poynt; as his *Eccleſiaſtes* ſheweth: And his experience may teach vs, how dangerous it is to try the heat of the fire by putting in our finger. Hee gaue himſelfe to a pleaſurable delicious life only for tryall ſake, to make proofe of it, what was in it: that if he could not find happy tranquillity of mind, hee might leaue it ſo much the more willingly. But alas, how miſerably was hee hampered in the ſnares thereof? How was he by this meanes drawne on to that fearefull Apoſtacie in his old age? ſhall not his experience make vs wiſe? ſhall any man now thinke hee can now ſafely beare that burthen, which hath already broken *Sampſons* back? Eccleſ. 2. 3.

The *ſeuenth* deceit is, when we ground our liberty which we take of ſinning, vpon thoſe good, either graces we haue, or actions we doe; perſwading our ſelues that a little dramme of ſome goodneſſe in vs will weigh downe many talents of wickedneſſe. For as we can couer in our brethren many vertues vnder ſome one infirmity: ſo contrarily in our ſelues (ſo cunning

VII. Deceit, Preſuming vpon that good we haue.

cunning and craftie are our hearts) many, not sleighter infirmities onely, but euen grosser deformities also vnder some one, poore, petty, happily show of vertue, rather then vertue it selfe. Thus the ciuill man thinks his prophaneneſſe and careleſnes in religion is ſufficiently couered vnder his vprightnes, and iuſt dealing in the things of this life. The glōzing hypocrite thinkes his zeale in outward profeſſing may beare him out in his vncharitable, vnrighteous, and vnreaſonable dealing with men. As if *Herod* ſhould haue thought his hearing of *Iohn* a ſufficient priuiledge to him for his inceſt. Thus nobly doe our hearts deceiue vs, making vs beleeue that a great heape of chaffe can lie hid vnder a little handfull of corne, that a little dimme candle-light can chaſe away the foggy palpable darkneſſe of *Egypt*. Whereas the contrary is the truth, that our little good is rather obſcured and ecclipſed with our many and great euils. As in the parable of the ſower, the thorny ground is ſaid to bring forth no fruit. *Luke* 8.14. and yet before, *verſe* ſeauen, it was ſaid that the thornes ſprung vp with the ſeede, ſo that the ſeede did not periſh in the ground, but ſprouted foorth, and yeelded ſome fruit; and yet becauſe, as *Marke* ſayes, the *thornes* grew vp, or *aſcended*, as *Mathew* ſpeaketh, namely, aboue the fruit, therefore the fruit of this ground is no fruit: it lies buried vnder the thornes, it is ouertopped, and choaked by them. Loe now, the fruit doe's not couer the *thornes*, but the *thornes* the *fruit*. It is not ſaid there were no *thornes*, becauſe of ſome hopefull beginnings of fruit, but contrarily, no fruit becauſe of the

Mar. 4. 7.
Math. 13. 7.

the thornes thriuing, and increaſing. Were it not abſurd to reaſon thus, what though there be many poiſonfull herbs in the pot? yet there are ſome good ones, and ſo the porridge may bee good. Nay, if among many good hearbs, there were but one poyſonfull in the pot, a man might ſay truely. *Death is in the pot*, yea, that there were no good hearb in it; becauſe the poyſon of the one hath taken away all the goodneſſe of the other. So in truth where there is but any one ſin nouriſhed and foſtered, all other our graces are not onely *blemiſhed*, but aboliſhed, they are no graces. But moſt of all is this deceit dangerous in the true children of God: when they ſhall the rather preſume in ſome things to ſinne, becauſe they are the children of God, members of *Chriſt*, and ſo cannot bee ſeuered from him, and becauſe they are beautified with ſo many excellent graces, which they thinke will eaſily obtaine pardon for ſome ſmall defects. Thus were the ſeruants in the primitiue Church deceiued, when vpon occaſion of their calling they ſhooke of the yoke, and becauſe they were Gods ſonnes, would no longer bee mens ſlaues. And thus would the Diuell haue deceiued Chriſt, when he would haue had him preſumed vpon his priuiledge of being the ſonne of God, and thereupon haue caſt himſelfe downe from the pinnacle of the Temple. *Math.* 4. 6. This deceit is ſo much the more lamentable, in that theſe conſiderations ought rather to be bridles to reſtraine vs from ſinning, and ſpurres to pricke vs on to further grace, and obedience. For the more honour God hath giuen vs, the greater care ſhould we haue to maintaine

taine it, according to that of *Paul : walke worthy of that high calling. Should ſuch a man as I*, ſaith *Nehemie, goe into the Temple to liue ?* Againe, haſt thou ſome graces, ſome good things in thee ? O then diſgrace them not with ſinne, but make them as graceſull as thou canſt, by adding vnto them what is wanting, that ſo there may bee a ſweet proportion, and comely conueniencie in the ſpirituall body of grace. For as it were an abſurd ſpeech to ſay, I haue all other parts of my body ſeemely, and comely, legges, hands, eyes, lippes, cheekes; therefore it matters not for my deformed and miſhapen noſe; no body can ſee this blemiſh among ſo many ornaments; yes, they will ſee it, and make it ſo much the rather, and the deformity of thy noſe is made more conſpicuous by the conformity of thy other members : ſo alſo alike abſurd is it to perſwade our ſelues, that becauſe of ſome ornaments in our ſoules, the many monſtrous enormities thereof will be winked at. Is any woman ſo fooliſh as to thinke becauſe her face is very faire, and beautifull, therefore ſhe may ſpecke and ſpot it here and there with mire and dirt ? or becauſe her clothes ſhine and gliſter, therefore ſhee may ſtaine them ? Whereas the fairer the face, and the garment, the greater is the diſgrace of the ſpot, and ſtaine. So alſo, would any man bee ſo ſenceleſſe, as to thinke thus, becauſe I haue a good ſute, good ſtockings, cloake, and band, therefore I may well enough put on an old duſty, worne, and torne hat. No; this will diſgrace all the reſt of his furniture; and it would bee nothing ſo great a ſore in the eyes of the beholders, if his doublet & hoſe were tattered

tattered, his shooes musty, his stockings broken, &c.

VIII. Deceit, Hope of making amends afterward.

The *eight deceit* is, when wee presume the rather to sinne, because we thinke to make amends for it afterward by some good deeds, as prayer, confession, almes, &c. The couetous man sees a prey, some rich booty, whereby he may benefit himselfe much, in the iniurie and oppression of his neighbour. Yea, but his conscience tels him, oppression is sinne, how then may he doe it? His deceitfull heart suggesteth, that if afterward hee bee a little more bountifull in giuing of almes, hee shall make an aboundant recompence for his sinne, and so bids him sticke no longer at the matter. In this one particular, *Austen* both propoundeth, and discouereth this deceit very notably. *The extortioner*, saith he, *saith thus vnto me, I am not like the rich man in the Gospell, I feast the poore, I send sustenance to the prisoners, I cloath the naked, I entertaine the strangers.* To whom hee answereth. *Thou thinkest thou giuest.* "Doe not take away, "and thou hast giuen. He reioyceth to whom thou "hast giuen: but he weepeth from whom thou hast "taken away. Which of these two thinkest thou "will God heare? Thou sayst to him to whom thou "hast giuen, be thankful for that thou hast receiued: "but on the other side the other man saith, I mourne "for that thou hast taken away. God, he sayes to "thee, foole, I bad thee giue, but not of other folkes "goods. Know thou foole, who of thy spoiles & ra-"pines giuest almes, that when thou spoilest a Chri-"stian, and robbest him, thou robbest Christ him-"selfe. And if they shall be sent to hell that did not "cloath Christ (that is, a Christian) when naked,

De verb. Apost. ser. 11. tom. 10. Decit mihi raptor rerum alienarum, &c. Agapas facit, vinctis in carcere, &c. Dare reputas: tollere noli, & dedisti.

"what place ſhall they haue in hell that made him "naked when hee was cloathed? Here happily thou "wilt ſay, thou ſtrippeſt a Pagan, and cloatheſt a "Chriſtian: Euen heere will Chriſt anſwere thee, "oh ſpare to damnifie mee, For when thou who art "a Chriſtian doeſt thus oppreſſe a Pagan, thou kee-"peſt him from becomming a Chriſtian. If thou "haſt then of thine owne, giue; if not, better for thee "to gratifie none, then to grate vpon any. So far *Auſten*, excellently ſhewing the groſenes of this deceit, that *we may rob* Peter, *if afterward we will pay* Paul *therewith.* This kinde of deceit ſeemeth to haue carried *Saul* to that his diſobedience, in retaining the fatteſt of the *Amalekites* flockes. He thought belike the ſtaine thereof would eaſily be waſhed out with the bloud of his ſacrifice, whereof hee ſpeakes ſo much afterward to *Samuel, The people tooke it to offer to the Lord thy God, in Gilgal.* And ſo the whooriſh woman thinks the like water will purge away all the filthineſſe of her luſt: *I haue peace offerings* (ſaith ſhe, incouraging her ſelfe and her youth in their ſinnes) *at home, and I haue payed my vowes.* This ſeemes alſo to haue bin the deceit of the Phariſees, as ſome read that *Luke* 11. 41. *Yee giue almes* (namely of goods gotten by rapine & pillage) *and then all will be cleane*, the blot of your vniuſtice you thinke is ſufficiently waſhed away. A horrible thing, to thinke that God will thus be corrupted, and made to wink at our ſin: No, *He that offereth to the Lord of the goods of the poor, is as he that ſacrificeth to the Sonne before the Father.*

Parce damnis meis.

1 Sam. 15. 15. 21.

Prou. 7. 14.

Eccleſ. 34.

But here is a double deceit. 1. That we can ſatisfie for our ſins by any of our workes. 2. That therefore

fore we may boldly ſinne. For firſt, ſay that thou couldeſt ſatisfie God for the wrong which thy ſinne doth to him, maiſt thou therefore lawfully offer wrong and violence to him? Wouldeſt thou thinke thy neighbour might lawfully ſteale from thee, if after he would make ſome reſtitution? or breake thy head, if after he would giue thee a plaiſter? But then it is not ſo, that any workes of obedience can ſatisfie for thy former diſobedience. If thou wert bound to a man in two ſeuerall bonds for two ſeuerall debts, and hauing forfeited one, ſhouldſt afterward pay the other, wouldſt thou be ſo fooliſh as to thinke that by paying this latter, thou hadſt ſufficiently diſcharged the former? If a ſeruant, hauing loytered all one weeke, ſhould painefully labour all the next, would his maſter yet endure him pleading the laſt weekes diligence, as a ſufficient recompence of the formers negligence? No; For it was his ducty to labour both weekes: So the obedience thou performeſt to God is a debt due to him; thou canſt not pay one debt with another. If a Chapman, hauing gone long in the Marchants books, ſhould at length pay for that he tooke laſt, had he therefore ſatiſfied for all that was taken before? And yet this is the foppiſh deceit, not of the Papiſts onely, but of many of our ſelues alſo (for naturally there is much of the popiſh leauen in vs) to thinke that if after we haue ſinned, we be for a while a little more carefull then ordinary, of prayer, confeſſion, reading, hearing, and ſuch like exerciſes, then all is well againe: But *Salomon* tells vs, that the ſacrifice of the wicked is abomination to the Lord: And therefore the exerciſes

of godlineſſe performed by ſuch as wallow in ſinne without repentance, cannot pacifie his wrath.

IX. Deceit, Pretence of inſuing good.

The *ninth* deceit is, when we perſwade our ſelues to the committing of ſome ſinne, vpon repentance, either of the conſequence of ſome great good, which otherwiſe cannot be had; or the preuention of ſome greater euill, which otherwiſe cannot bee auoided. Hence that deceitfull rule, *of two euills choose the leſt*. *Lot* was caught in this ſnare, when hee would haue redeemed the greater ſinne of the *Sodomites* againſt his gueſts, with the leſſe againſt his daughters; when he would haue preuented *Sodomie*, by permiſſion of adultery. So *Herod* hauing ſworne to gratifie the requeſt of that dancing Minion, for the auoyding of the Sands, ruſhes vpon the Rocke; preuenting *periury*, as hee thought, by *murther*. But the truth is, a man is neuer ſo incompaſſed betwixt two euils, but he may finde an outgoing without a third. Now as concerning the hope of ſome good that may enſue; heere *Lots* daughters were caught, as well as their father in the former: For when they fell into that foule abhomination of inceſt, in all likelihood this was that which preuailed with them, a hope they had that by this meanes, in their Fathers poſterity, the Church of God (otherwiſe in their opinion neere an end) ſhould bee vpheld, and preſerued. And was not here a goodly colour, to commend inceſt vnto them, the preſeruation of the Church from ruine? But had not *Abraham* as good a colour for to haue ſpared *Iſaac*, contrary to Gods commandement? euen the ſame that they had, the preſeruati-

Nemo ita perplenus tenetur inter duo vitia, quin ob exitus pateat abſq; 3.

on

on, and saluation of all the Elect, which he might feare would haue beene buried in *Isaacks* ashes, of whom he knew the *Messiah* must come. And indeed, if *Abraham* had not had a sound heart indeed, here had beene fit place for this deceit. The Leapers were thus deceiued, when, contrarie to Christs Commmandement, they divulged the Miracle of their healing: Their reason was to declare Christs glorie, and their owne thankefulnesse. But they should haue learned, that as when God commands things otherwise forbidden, then they are no sinnes; as in *Abrahams* case: so when he forbiddeth things otherwise commanded, then they are no parts of obedience, whatsoeuer plausible perswasions wee may frame to our selues. *Saul* also was thus deceiued, when for the better ouerthrowing of the *Philistimes*, hee forbad the people to eate any thing till the euening. So *Rebecca*, when for gaining a blessing, shee taught her sonne how to lie. *Austen* makes mention of some that iustified the reading of the immodest, and lasciuious Writings of the Heathen Poets vnto young boyes, by the good that comes of it, namely, the fining of the tongue, the polishing of the speech. That which is good is precious indeed, and according to *Salomons* rule, wee are to *buy* it, but yet not to our disaduantage; with the losse onely of worse things, not of better things then that wee buy. Wee must not buy eloquence, and *good words* so dearely, as with the losse of a *good conscience*: we must not redeeme our little finger with the losse of our eyes. For as excellently *Austen, Good words are not more easily learned by those*

1. *Sam.* 14. 24.

Confess. 1. 16.

Hinc verba discuntur, hinc eloquentia, &c.

Prou. 23. 23.

Non omnino per hanc turpitudinem verba illa commodius diſcuntur, ſed per hæc verba turpitudo hæc conſidentius perpetratur.

filthy writings: but filthineſſe is more confidently practiſed by reaſon of thoſe words. Whatſoeuer good it is we may thinke to come vnto by ſinning, it is nothing to that hurt we doe to our owne ſoules in ſinning, It were madneſſe to looſe a thouſand pound, to gaine a hundred: much more to looſe it for nothing, miſſing of that hoped for hundred. So it is here in this deceit. In not ſinning, when wee are tempted, there is an vnſpeakable good: now when we ſinne vpon hope of ſome great good, firſt, wee looſe the good of abſtaining from ſinne, of keeping our ſelues pure from that defilement.

This wee wittingly looſe, Now that great good wee thinke to winne by this loſſe, is in compariſon with this, but as a dramme to a talent. This were bad enough one would thinke: Yet here is not all. For beſides the loſſe wee purpoſely put our ſelues vnto, wee looſe alſo that we hoped to gaine by this loſſe, both the talent and the dramme to. As *Saul*, when by his wicked execration, and cruell prohibition of food to the people, he thought to haue furthered the victorie againſt the *Philiſtims*, indeed, he hindred it, as *Ionathan* obſerued: For if the people had not beene out of heart for want of food they might farre more valiantly haue purſued their aduerſaries. And ſo it fareth with vs, as with the Dogge in the Fable, that letting fall the fleſh that was in his mouth, to catch at the ſhadow thereof, loſt both that he had, and that he thought to haue had, both ſubſtance and ſhadow too. For indeed, that good which wee procure by ſinning, is rather a ſhadow of good, then any true good. When wee

doe

doe euill that good may come thereof, though the thing it selfe be good, yet to vs it is not good. Our sinne in procuring it hath altered the nature of it: If this were well thought of by some, they would not so deceiue themselues, as they doe, in vsing base shifts, and indirect, and vnhonest courses, for the inriching of their state, vpon pretence of doing good to the Church, whereto they say they shall thus be enabled. I tell such, that the good which thus they doe to the Church, in them is no good, but turned into sinne. For as in *Iob* it is said, that wee may not *lie* for God, so neither may wee oppresse defraud, or doe any other euill, either for God or the Church of God. He knowes how to prouide for his Church without thee. He will not be honoured with the price of a Dog, and a Whore. He needs not thy *vertues*, much lesse thy sinnes, either for his owne glory, or his Churches. Neuer feare, that either of these will fall downe, though they seeme neuer so much to shake, vnlesse thou (as once *Vzzah* his hand to saue the Arke) put vnder the prop of thy sinne. But against this deceit for euer remember that golden rule of the Apostle, *We may not doe euill*, (no not the least) *that good* (though the greatest) *may come thereof*.

Iob. 13. 7.

Deut. 23. 19.

Rom. 3.

The *tenth* Deceit is, when we therefore presume to goe on in our sinnes, because our meaning is, if wee may beleeue our hearts, to continue also in the practice of godlinesse, as it were parting stakes betwixt God and the Deuill. If our hearts should perswade vs so to inthrall our selues to sinne, as wholly to renounce Gods seruice, and shake off his

X. Deceit, vrging of our purpose still to continue godly.

yoake, this would not so easily bee granted. But now when they beare vs in hand, that still wee shall continue Gods seruants, notwithstanding our seruice performed to sinne, wee quickly apprehend this, and thinke this will bee fine, if wee can both please God, and our owne naughtie hearts to. This was *Salomons* deceit, in his first declination, when he began ouer-much to hearken to the inchantments of pleasures; that for all his pleasures, hee would still continue his former exercise of piety. But when once he had gone thus farre, to admit of such companions with God, in the seruice of his heart, they could not long endure Gods partnership, nor yet God theirs, and so *Salomon* at length gaue ouer the seruice of God, and serued Idols. Neuer then let vs thinke that wee can ioyne together things so insociable, godlinesse and wickednesse. It is a hard matter to exercise two seuerall Trades, much more two such contrarie trades, as these two. Neuer let vs be so grosse, as to thinke wee can reconcile things altogether irreconcileable, *God* and *Sathan*: yee cannot serue two contrarie Masters, *God* and *Mammon*, *God* and *Bacchus*, *God* and *Venus*. The *Mammonist* flattereth himselfe in his worldlinesse, because hee purposeth still to continue his zeale and forwardnesse in Religion. But this is impossible. For how can such a worthy Princesse as *Grace*, indure such rogues for her bedfellowes, to lodge with her in our hearts, as are Couetousnesse, Voluptuousnesse, &c. No, Grace must haue all, or none. If any sinne haue but a part, it must haue all. Loe then notable craft. If you will let such and such guests in to haue some

roome,

roome, they will not bee any vnquiet neighbours: Grace shall enioy her roome still. But when once they are got in, Grace is so annoyed, that shee is faine to depart presently. And so all falls to their share.

The *eleuenth* Deceit is, when wee flesh and confirme our selues in our sinnes, because of some humane Lawes which may seeme to fauour them. Though yet indeed, they onely *tolerate* them, and not *allow* them. Thus the common Vsurer deceiueth himselfe; why, the Law allowes eight in the hundred: yea, but the Law onely stints, and limits it to eight in the hundred, and so farre giues way to it, for the preuenting of a greater mischiefe. And this will not be enough to excuse the Vsurer in the *Court of Conscience*. Thus the *Iewes* deceiued themselues in the matter of their *Poligamy*, in hauing many wiues; and in their diuorces for euery trifle. They thought *Moses* law had allowed them in these sinnes. Whereas our Sauiour sheweth, *Moses* onely gaue a tolleration, because of the hardnesse of their hearts. So in the matter of maintenance for the Ministerie, many, though rich & able, yet refuse to giue any thing, because they haue not those things, the riches whereof the law requires for this purpose. Yet the law of God is plain, *Let him that is taught make him that teacheth him partaker of all his goods*. And again, in the Cities which the other Tribes must giue the Leuites, God would haue this proportion to be kept; such Tribes as had more Cities in their inheritance, should part with more: such as had lesse with fewer. By the equitie of which proportion, those that are richer are

XI. Deceit from humane law on our side

*Matth.*19.28.

*Gal.*6.6.
*Numb.*35.8.

bound

bound to giue more to the Ministerie, then the poorer. And yet, if this colour of humane Law will serue the turne, they may giue lesse. For the poorer may haue Tithes payable by the Law, when the richer haue none. But Gods Law requires, that according to our abilitie, whether our estate bee in matters titheable, or not, that matters not with God, we should maintaine the Ministerie.

XII. Deceit from our moderation in sinning.

The *twelfth* Deceit is, when therefore we flatter our selues in our sinne, and thinke wee may well enough doe it, as long as wee keepe a moderation in sinning, and doe not lash out so farre as others doe. Thus many thinke they need not stick to ride vpon the Sabbath, though for trifling, triuiall causes, so they stay an houre by the way to heare a Sermon, & doe not wholy spend it in trauelling, as some doe. Thus many beare themselues out in their hard and vniust dealing with the poore, because they vse not all that crueltie they might, and that others doe; because they onely clip off the *nayle*, and not the *liuing flesh*: it may be they take but halfe the forfeiture of a band; it may be they restore halfe of the worth of the pledge, when it is forfeited. So theeues thinke, if they leaue some money in the trauellers purse, and let him scape with his life, which was in their hands, they are so farre from being to be accused for their stealing, that rather they are to bee commended for their mercie, and moderation in stealing. Thus *Dauid* though he followed his lust in lying with *Bathsheba*, yet he would not lie with her, but being purified, according to the Law: And lying with her so, his deceitfull heart made him thinke hee might the

2. *Sam.* 11. 4.

more

more safely doe it. But this deceit is not heard to be discouered. Doth *Dauid* indeed make conscience of *Ceremoniall*, and yet none of *Morall* puritie? Doth the Thiefe make conscience of leauing one twelue-pence in the Trauellers purse, and none of taking many hundreds out of it? So in the remitting of halfe the forfeiture, I aske of thee, whether the same reason that makes thee giue one halfe, should not presse thee to giue the other also, thou hauing no more right before God to keepe the one part then the other?

XIII. Deceit wresting the Scripture to be for vs.

The *thirteenth* Deceit is, in wresting the Scripture to make it serue our turne. And if once our deceitfull hearts can finde the least colour for our sinnes there, then runne we away with it, and take libertie to sinne boldly. It shall not bee amisse to see this in some particulars.

Obiect. 1 For libertie in sinning, prophane ones alleadge that of *Salomon*; *Be not iust ouer-much.* So a man may be too forward, and precise. And againe, be not wicked ouer-much. So then a man may be wicked moderately.

Ecclef 7.18.19. explained.

Answ. *Anſ.* The former words are not to be vnderstood of true righteousnesse, as though there could be too much there, but a deuised righteousnesse of our owne, without the Word of God. Such as is that of the Papists in whipping themselues. Therefore *Salomon* addes in the same place: *Neither be too wise.* Make not thy selfe wiser then God, in prescribing to thy selfe a stricter righteousnesse, then his word imposeth vpon thee. What then? is this to cry downe the practice of true piety, & mortification comman-

ded in the word? As for the latter words, of not being too wicked, they doe not giue vs leaue to bee wicked in any ſort, though neuer ſo little, no more then the Apoſtle, ſaying, *let not ſinne raigne*, doth thereby giue liberty to vs, that ſinne may be tolerated, ſo it raigne not; or then hee doth when hee ſayes, *let not the Sunne goe downe vpon your wrath*, thereby giue liberty to bee angry till the Sunne bee ſet. But as there the meaning is, that if it be ſo, that wee cannot wholly be free from raſh anger (which were to be wiſhed) yet we ſhould not nouriſh it, but labour with all ſpeed to quench it: ſo alſo here, that if it bee ſo wee cannot altogether bee free from the taint of wickedneſſe, yet that wee ſhould keepe our ſelues from laſhing out into the exceſſe thereof, as the common ſort doe, no further are the words to be ſtretched.

Rom. 6. 12.

2 For continuing impenitently in their ſins they alleadge that of *Salomon*, *The iuſt man falleth ſeuen times a day, and riſeth againe*. Which is to bee vnderſtood of his falling into *affliction*, and not into *ſinne*. So likewiſe they vrge that of *Ezekiel*, *At what time ſoeuer a ſinner repents, &c.* But they forgat that of S. *Auſten*, *He which gineth pardon to the repenter, doth not alwayes giue repentance to the ſinner.*

Prou. 24. 16.

3. For mixt dancing of men and women, that of *Salomon*. *There is a time to dance*. *Anſw. Salomon* ſpeaks not of ſuch things as we ought to do, or may doe, by the *commandement* or *permiſſion* of God, but of ſuch things, as fall out, and come to paſſe by the *prouidence* and decree of God. *There is an appointed time*, namely, in Gods eternall decree, *for euery thing*; namely,

Eccleſ. 3. 4. expounded.

namely the falls out, euery, either croſſe, or pleaſing accident; for otherwiſe there is no ſuch time, wherein we are bound to throw away that we haue, ſo as we are to keepe and get it.

4. For vſury, that in the parable, *Why didſt thou not put it forth to the exchangers, that I might haue mine owne with vantage?* *Anſw.* Grant that this be ſpoken in alluſion to the practiſe of common and cruell vſurers, yet the Scripture doth no more allow of the common trade of vſury by borrowing a ſimilitude of them, then of iniuſtice in the parable of the thecuiſh ſteward; or of theft, in ſaying, Chriſt ſhall come *as a theefe in the night*, or of the Heathen Olympicke games, in comparing the practiſe of Chriſtianity, to thoſe races; or of dancing in that paraboli-call ſpeech, *we haue piped, and ye haue not danced*; or of charmes and incantations, in likening the wicked to the *deafe Adder, which heareth not the voyce of the inchanter.*

Mat. 25. 27.

Luke. 16. 1. 1. Theſ. 5. 2. 1. Cor. 9. 24.

Math. 11. 17.

5. For fornication, that it is indifferent, the words of the counſell, *Acts.* 15. ioyning fornication, and conſorting it with things indifferent, viz. *bloud* and *things ſtrangled.*

Anſw. The reaſon of that coniunction was the generall account that thoſe times made of fornication, not the counſels owne opinion.

6. For defiling, at the leaſt the outward man with idolatry. *Naamans* petition, *God be merciſull vnto me when I come into the houſe of Rimmon*, with the Propheto anſwere, *Goe in peace.* *Anſw.* The words in the originall, as ſome learned haue obſerued, may be read thus, *God be mercifull vnto me, for I haue gone into*

2 Kin. 5. 18. interpreted.

into the houſe of Rimmon, ſo that *Naman* now purpoſing wholy to cleaue to the true God, craues pardon for that which he had done; no *leaue*, for that he was to doe. The word is vſed in the ſame manner in the inſcription of two Pſalmes together: In the 51. *Pſalme. A Pſalme of Dauid, after the Prophet Nathan came to him*: For hee did not make the Pſalme, till after he had beene with him. So in 52. *Pſalme, A Pſalme of Dauid, after that Doeg came, and ſhewed Saul, &c.* And *Pſalme.* 54. *After the Ziphims came.*

Mat. 20. 15.

7. For a *lawleſſe liberty* to deale with our owne things as wee liſt, that in the Parable, *May I not doe with mine owne as I liſt? Anſw.* It is Gods ſpeech, and his peculiar priuiledge, not thine, who haſt nothing ſimply thine owne.

1 Cor. 9, 20. opened.

8. For *temporizing* and framing of our ſelues to all companies, that of the Apoſtle, *Vnto the Iewes I became as a Iew, &c. Anſ.* The Apoſtle became as a Iew to the Iews, and as a Gentile to the Gentiles, not in conforming himſelfe to any of their impieties, for hee neuer ſacrificed to the Gentile Gods, to make himſelfe as one without the Law, to them that were without the Law; but, 1. in the vſe of things indifferent, 2. in a mercifull compaſſion towards them, tenderly earning in his bowels ouer their ſoules; not in a crafty counterfeiting of their faſhions: He becommeth as a ſick man to the ſicke, not that feineth himſelfe to be ſicke of the ſame diſeaſe, but that miniſtreth vnto him, and with a bemoning minde, thinketh what he would be glad others ſhould do to him being ſicke, and does the ſame to his brother. Diuers ſuch like wringings of Scripture might bee inſtan-

Compaſſione miſericordiæ, non ſimulatione fallaciæ: ſit. n. tanquam æger qui miniſtrat ægroto, non cum ſe febres habere mentitur, ſed cum animo condolentis, &c. Aug. *in Epiſt.*

inſtanced in. But theſe are enough to giue vs a ſay of the deceitfulneſſe of our hearts in this kinde.

The *laſt deceit* is, the inuenting of inuaſions, how to elude ſuch arguments, whether from the Scripture, or from ſound reaſon, as make againſt our ſin. To ſhew this in ſome particulars. XIV. Deceit, Eluding the Scriptures againſt vs.

1. When wee plucke and pinch the long haire of ruffians with that pregnant text, *It is a ſhame for a man to weare long haire*; Nature it ſelfe teacheth it. *Anſwere* is made, that it is onely to be vnderſtood of ſuch haire that is as long as womens: But as it is ſaid of the *Phariſees*, that their *Phylacteries* were *broad*, but the *expoſitions* of the Law *narrow*; ſo it may be ſaid of theſe men, their *haire* is *long*, but their *expoſition* of this Scripture is *ſhort*, whiles they reſtraine the word, which ſignifieth to nouriſh the haire at large, onely to ſuch a kinde of nouriſhing as women vſe, that, let it grow downe to their feete. *Homer* vſing the Apoſtles word, cals the *Græcians*, nouriſhers of their haire; who yet I hope did not weare their haire ſo long as women, that they were faine to binde it vp. Thus in ſtead of clipping their haire, they clip the Scripture. 1 Cor. 11. 14. Κομᾶν.

2. The like ſhift is that which is vſed to decline the ſtroke of *Deut.* 22. againſt *ſtage-players* where the man that putteth on womans apparell is ſaid to be an *abomination to the Lord:* A fearefull thunder bolt; But loe a thicket, which ſome of *Adams* ſonnes haue found to hide themſelues from this thundering voice of the Lord; and that is a corrupting gloſſe, which interprets it of ſuch onely, that weare womens apparell *ordinarily*, and *daily*, ſo as women vſe to doe. Deut. 22, 5.

Yea

Yea, but the word is to *put on*, and it cannot be denied but players put it on when they act womens parts: And the same word is vsed of *Dauids* putting on *Sauls* armour, who yet put it off againe presently.

Iilboch. 1. Sam. 17.

3. And lastly, not to exceed in multitude of examples, when the negligence of Pastors is checked whith that expresse commandement, *feede the flocke*; that is, saith the deceitfull heart, either by thy selfe or by another: And yet Christ biddeth *Peter* if hee loue him, and as he loues him, to feede his sheepe. Looke then how thou art to loue Christ, so thou art to feede his sheepe: If thou thinkest it enough to loue Christ by a deputy, then maist thou also safely thinke it enough to feed his sheepe by a deputy.

It might be shewed in many other things besides, how full of subtill and sophisticall wit our hearts are in coyning of distinctions, and deuising shifts to restraine *hatreds*, as they call them; that is the commandements that make against them: But the question is, whether these distinctions will goe for currant, or no, before God. In these cases it is best to take that which is surest, and freest from danger. No danger at all of sinne can there be, in neuer putting on of womens apparell, in wearing our hayre in the ordinary shortnes, in feeding the flocke in our owne persons. But the other matters are doubtfull & questionable. Take heede therefore, least on thy deathbed, thou make this doubt: O what if that were not the meaning of that place, feed the flocke, that is, either by thy selfe, or by thy substitute? How if Christ meant onely feeding by our selues, in our owne persons?

Odio restringare fauores ampliare.

ſons? How then? Who ſeeth not, that when death commeth, then all our quirkes of wit, whereby wee ſoothed our ſelues in our ſinnes, vaniſh away as ſmoke? Venter not then to leane vpon ſuch broken ſtaues, which will ſurely faile thee in thy greateſt need.

CHAP. XVII.

Seuen deceits of the heart in perſwading to the omiſsion of good.

HAuing ſpoken of the deceits of our hearts in perſwading to the *commiſsion of euill*, it remayneth that wee proceed to their deceits in perſwading to the *omiſsion* of that which is *Good*. And they are ſpecially *ſeuen*.

2. To omit good, where the.

The *firſt* is, when, as before the foule and vgly face of ſinne was painted with the faire colours of vertue and holineſſe: ſo here, contrarily, the beautifull face of vertue is all to bee ſlurred and ſmeared with the blacke foot of thoſe vices, which ſeeme to haue ſome affinitie with it. Thus conſcience of ſin is traduced as preciſe niceneſſe and needleſſe ſcrupuloſitie; obedience to Gods Lawes is thought the baſeſt bondage, *Pſal.* 2. Iuſt ſeuerity heares ill, vnder the name of mercileſſe cruelty. Zeale is cenſured for hypocriſie, raſhneſſe, madneſſe. Patience for ſtupiditie, and cowardize. Humility for baſeneſſe of

1 Deceit, diſfiguring of vertue with ſinnes deformities.

3 Kings. 9. 11.

minde: wiſedome for craft. And ſo are many excellent graces and workes diſcredited with vs, and wee brought out of loue, and liking with them. *Iudas* diſgraced the iuſt and honorable liberalitie of *Mary*, in breaking the box of ointment on our Sauiour, as too profuſe & riotous a waſt. The Iewes taxed *Iohns* ſeuerer *grauity* as *diabolicall*, and *Chriſts* gentler *affability* as *Epicureall*, and ſauouring of licentiouſnes. *Ahaz* counted truſting on God to bee tempting of him. And the *Papiſts* ſlaunder Marriage, as an vncleane and fleſhly worke. Herein vertue fares much like her followers, who neuer could bee free from thoſe aſperſions, & imputations, which of all others they leaſt deſerued. But, as the wicked, to bring the godly into hatred, haue alwayes raiſed vp ſlaunderous reports of them, that they are thus and thus, (as of the Chriſtians in the Primitiue Church, that they were enemies to the Emperours, practiſers of vncleanneſſe in their meetings, &c.) when indeed they are nothing leſſe; ſo doe our hearts craftily miſinforme vs of vertue, and as once they of the *Hugonites*, tell vs terrible things of it, to bring vs quite out of conceit with it:

Math. 26. 8.

Eſay 7. 12.

II. Deceit, to bring from a little to nothing.

The ſecond is, when our hearts would onely obtaine thus much of vs, to remit but a little of our forwardneſſe and zeale, as in the ſtrict obſeruation of the Sabbath and other ſuch like duties. For by this meanes, as in committing of ſinne the deceit of our hearts was, to bring vs from a *little* to *much*: ſo heere, from a *little* to *nothing* at all, that by little and little degenerating, at the length wee might bee quite ſtript and emptied of all goodneſſe. A fearefull

ex-

example whereof the Church of *Epheſus* yeeldeth whoſe little abatement of the feruour of her firſt loue, made way to the remouall of her golden Candleſticke, and ſo to the bringing in of that feareſull and fatall darkneſſe wherein her former ſo glorious and ſhining a light was wholly extinguiſhed. Our wiſdome therefore in ſtanding out againſt our owne hearts, and the Deuill, with whom they conſpire, muſt be like to that of *Moſes* in ſtanding out againſt *Pharaoh*, not to yeeld ſo much as a hoofe; If we doe, our caſe in the end wil be the ſame with them, that yeeld all at once, and at the firſt daſh wholly fall away. It matters not greatly to Sathan, in the Spirituall ſhipwracke, whether the Ship be ſuddenly caſt away by ſome violent tempeſt, or bee drowned by degrees, the water getting in by little and little at ſome little hole. Lingring conſumptions bring death as well as the violent burning feauers. *Hee that is careleſſe in his buſineſſe*, ſaith *Salomon*, *is brother to the waſter*, and will ſurely come to pouerty in the end. This is true alſo ſpiritually. If once wee begin to ſlacke of our care and watchfulneſſe, and beginne to grow cold and careleſſe, and to carrie our ſelues remiſſely in Religion, we ſhal quickly come into the ſame caſe with them that waſte and hauocke all conſcience at once. Since therefore this is the Deuils craft, and our owne hearts together, not to ſet vpon our whole treaſure and ſtore at once, but here a ſnatch, and there a ſnatch, till by little and little, they haue exhauſted vs, like *Nabuchadnezzar* in the ſpoile of the Temple, firſt taking away one part of the furniture, then another: It ſtands vs in hand to hold

Reuel. 2. 4. 5.

Prou. 18. 9.

Dan. 1. 1 compared with Ier. 16. 19 29.

faſt our owne, and not to let goe the leaſt parcell thereof. For if once a breach bee made in vpon vs, and but ſome little taken away, wee cannot but bee weakned thereby, and ſo lie open to further danger. *How often*, ſaith *Auſten*, "hauing at firſt but tolerated "of thoſe which tell idle tales, leſt we ſhould offend "the weake, afterwards by little and little haue we "come willingly to liſten vnto them? If once wee become luke-warme, wee are ſo much the fitter to become colde, and then to freeze? If we ſuffer zeale to coole, quickly wee ſhall come to reſt in the outward performance of religious exerciſes, without anyſenſe of the quickning life and power of godlines in them, and at length we ſhall proceed on, from this dead ſenſeleſneſſe, to open prophaneneſſe, and contempt of all goodneſſe. Withſtand then the firſt beginnings of declining.

Confeſſ. l. 10. 31. Quoties nar-rantes inania primo quaſi tolerauimus ne offendamus infirmos, deinde paulatim libenter audiuimus?

III. Deceit, ſeuering of the pleaſure of godlines, from the trouble.

The third is, when the pleaſure, comfort, and reward of godlineſſe is ſeuered from the toyle, trouble and affliction that waites vpon it. As, contrarily in ſinne, our harts cunningly abſtracted the paine from the pleaſure. This deceit ſometimes preuailes with the godly; as with *Dauid*, when conſidering the preſent afflictions of the godly, he cries out, *I haue waſhed mine hands in innocency in vaine.* But more commonly with the men of this world, when they heare that hard ſaying, *If any man will liue godly, he muſt ſuffer perſecution*, and *if any man will be my diſciple, he muſt forſake all*, father, mother, lands, liuing, & life it ſelfe. But here *Chryſoſtome* giues vs an excellent rule, that when in any good things to bee done for Gods cauſe, there ſeemes to be loſſe, we ſhould not onely looke

Pſal. 73. 13.

Hom. 15. ad pop. Antioch. in fine.

looke to the loſſe, but to the gaine alſo, incloſed in this loſſe. Art thou to giue almes, and doth the expenſe of money trouble thee? Conſider alſo the returne and increaſe of that which thou expendeſt. Haſt thou loſt any thing in thy outward eſtate? Giue thankes to God; and conſider not the griefe which thy loſſe, but the ioy and comfort which thy thankſgiuing affordeth thee. Art thou reuiled, and reproched? Beare it with a good ſpirit, and thou haſt more cauſe to glory in thy *patience*, then to grieue in thy *reproch*. We ſee the Husbandman conſiders not the ſowing in teares, but his harueſt, his reaping in ioy: The Fiſherman lookes not to the caſting in of the Net, but to the draught; nor the Merchant to his Sea-voyage, but to the returne of his merchandize: ſo muſt we, not ſo much looke to our loſſes, croſſes, afflictions, as it were the ſhowring and lowring ſeed-time, but to our reaping-time, our harueſt, the comming of our Sauiour, the blaſt of the trumpet, the exceeding glory prepared for vs. With *Moſes* we muſt looke to the recompence of reward; and the eternall waight of the *crowne*, muſt waigh downe with vs the light and momentany waight of the *croſſe*: And as in ſinne wee ſhould haue a fore, not ſeeing onely, but feeling alſo of the paines, when ſeeing onely tickling pleaſures preſents it ſelfe: ſo in obedience of the pleaſure when nothing ſhewes it ſelfe to the outward eie, but paine & trouble. If thus we can do, and truly conioyne thoſe things which our cunning hearts fraudulently ſunder, the *crowne of thornes*, and the *crowne of glory*, *Golgatha* and *Caluary*, *co ſuffering*, & *co-reigning* with *Chriſt*; then ſhall we account the Heb. 11.

rebuke of Chriſt a matter of incouragement, yea, a greater attractiue vnto godlineſſe, then all the treaſures of Egypt. For the leſſe our reward is heere with men, the greater may we aſſure our ſelues ſhall it bee hereafter with God. For if a cruell man haue ſo much good nature, as to ſee the paines which others haue taken for him, to be recompenced: thinke we that the God of mercy can ſuffer them to goevnrewarded of him, that haue ſuffred ſo much for him?

Yea, but in preſent thou ſaiſt thou ſeeſt and feeleſt nothing but paines, puniſhments, troubles, and tribulations. Firſt, this is not ſo: Much comfort, and ſweetneſſe of delight is there in the very act of obedience, in regard of the peace and ioy of conſcience; as contrarily much torture, and terrour in the very act of ſinning: for here, euen in laughing, the heart is ſorrowfull, as in the way of obedience, euen in mourning the heart is light and chearefull. In which regard, though there were no heauen, nor future reward of glory, yet the godly life, withall the troubles thereof, were to bee preferred before the ſinfull, with all it pleaſures; onely becauſe of the ſweete quiet and contentment of an vnguiltie conſcience: wheras the wicked haue a tormentor within, a ſelfe-condemning conſcience; The mud and mire of which raging Sea, troubleth and diſtempereth the pleaſures of ſinne, which yet, if vntroubled, ſhould laſt but for a ſeaſon, hauing a moſt miſerable ſucceſſour to follow, endleſſe and remedileſſe ſorrow. So quickly in ſinne doth the pleaſure fade and vaniſh, leauing behind it perpetuall paine; whereas in obedience, contrarily, the paine is tran-

tranſient, the pleaſure eternally permanent.

Now that in obedience, firſt thou heareſt and feeleſt of the worſt, and the better is reſerued for the time to come; this ought the rather to harten thee thereunto; as being an argument that there is no deceit which heere thou needeſt to feare. For where deceit is meant, there the beſt things, that may tickle and tempt vs are ſhewed, the worſt are concealed till afterward: As for example, thoſe that ſteale away children, doe not tell them of rods and ſtripes, but of plummes, apples, cakes, babies, hobbie-horſes, and ſuch like knacks, that vſe to pleaſe children; And then hauing thus caught them, the poore children afterward feele much woe and miſerie: ſo in catching of birds and fiſhes, their daily food that they delight in, is ſhewed them, the ſnare, the hooke they feele afterward: And thus doe our hearts, as we ſhewed, deceiue vs, in perſwading vs to ſinne, by obiecting to our ſenſes the pleaſurable delights therof, not telling vs of the *afterclaps*. But now in obedience, the word of God firſt tels vs of the *griefe*, then of the *glorie*; firſt of the *labour*, then of the *reward*; firſt of the *teares*, then of the wiping *handkercher*; firſt of the *race*, then of the *garland*; firſt of the *fight*, then of the *kingdome*. Is not this plaine dealing, to let vs know the worſt before hand? Doth not God herein deale as a Father with his childe? And will a Father coozen and circumuent his owne childe? No. And yet firſt, in his childhood, he tels him of the ſeuere Schoole-maſter, of the ſwindging rods, of the hard feruler, and of ſuch like terrible things: Afterward, when he comes to age, hee tels him of his inheri-

Chryſ. hom. 16. ad pop. Ant.

heritance, and paſſeth it ouer to him. Lo then what a ſtrange deceit this is, for our hearts to make vs beleeue that to be an argument of Gods deceiuing vs, which is ſo cleare an euidence of his faithfulneſſe. If now wee were told onely of pleaſures and delights, wee might ſuſpect deceit, and feare there would be none in the end: But now hearing nothing but of the Croſſe, of Gall and Wormewood, wee may the more perſwadedly aſſure our ſelues, that the Wine and Honey will come, and that beginning with the doleful darkneſſe of the night, wee ſhall end in the ioyfull light of the day; Where ioy hath the beginning, there feare of griefe makes our ioy grieuous; where griefe, there hope of ioy makes our griefe ioyfull.

IV. Deceit, remembrance of that by-paſt

The *fourth* is, from the remembrance of that good which we haue already done: Whereupon we falſly inferre that wee may now ſit downe, and reſt vs a while, as hauing done enough for our parts. This ſeemes to haue beene *Iehues* deceit: Hee thought it enough hee had deſtroyed *Ahab* his poſteritie, and Idols: He thought this a great matter; and therefore that the doing of this might well excuſe him, for the not deſtroying of *Ieroboams* Calues: But *Paul* had done farre more, and yet forgat that which was paſt, and ſtill preſſed towards the Mark, notwithſtanding hee had ſo happily combated with his corruption, that he could ſay, *I am crucified to the world, and the world to me*, yet hee ſtill continued *beating downe his bodie*: So *Timothy*, though a rare man for mortification, yet continued ſtill in the vſe of ſuch ſeuere abſtinence, that *Paul* was faine to ſtay him, and bid him

Phil. 3.

Gal. 6.

1. Cor. 9.

him drinke no longer water. But marke heere the deceit of our hearts in turning the *ſpurre* into a bridle: For there cannot be a more forcible inticement to proceeding on in grace, then from our owne beginnings, and former practice: All loſt, if wee giue ouer before the race be fully run out. Wherefore S. *Paul* perſwades *Philemon* to ſhew mercy to *Oneſimus*, by reaſon of his former practice of that grace towards others; for hauing ſaid, *We haue great ioy & conſolation in thy loue: For by thee, brother, the Saints bowels are refreſhed*; hee inferreth preſently this: *Wherefore I beſeech thee for my ſonne Oneſimus*: Refreſh thou his bowels, as thou haſt done others of the Saints: Still hold out in the exercise of this grace, that thou mayſt receiue a full reward. In like manner he reaſoneth with the Corinthians, *As yee haue abounded in loue and knowledge, &c. ſo ſee yee abound in this grace* (of Liberality) *alſo*. Wee contrarily, thinke our abundance in ſome graces may diſpenſe with our defects in other. But as in the Parable of the loſt ſheepe, the ſhepheard leaueth the ſheepe he hath, and ſeeketh out that he wants; ſo ſhould we heere, in our thoughts, at leaſt, leaue thoſe graces thou haſt; doe not ſo ſtand thinking of them, that thou ſhouldeſt neglect that which thou haſt not. In the parts of our bodies, none ſo fooliſh as to reaſon, no matter for the want of mine eye, becauſe I haue eares, noſe, &c. No ſouldier ſo ſenſeleſſe, as to ſay, no matter for a head-peece, becauſe I haue a breſt-plate: In the furniſhing of our houſes if one onely ornament be wanting, wee doe not thinke the want made vp in the reſt which we haue, but contrarily, that

Phil. 8. 9. expounded.

2. Cor. 8. 7. cleared.

τὰς ἐγγὺς ὄντας τῶν βραδέων διεγείρουσι μᾶλλον. *Chryſ. hom. 9. ad pop. Ant.*

that wee ought ſo much the rather to prouide that which is wanting, becauſe of thoſe we haue. In running of races, the people hallow and ſhout not to the hindermoſt, but to the foremoſt, that are neereſt the Goale: The like hartening ſhould we giue to our ſelues, the neerer wee approach to the end of the Chriſtian race.

V. Deceit, comporiſon with inferiors. Luke 18.11.

The fifth is, from comparing our ſelues with others that are worſe, as the Phariſee compared himſelfe with the Publican: Hence wee gather, that as long as we haue others farre behinde vs, we need not ſo beſtirre vs. This deceit is like that of the Drapers, that commend a Karſey by laying it to a Rug. Well, in other things, we doe not ſo deceiue our ſelues. A man of ſome competencie in his outward eſtate, if he ſee a begger that hath nothing, will not thereupon conclude that he is rich enough, and neede ſeeke for no more: No, but if there be but one richer man then himſelfe, he is an eye-ſore; As long as he ſees him, he thinkes himſelfe poore. So the runner in a race, haſtens his pace by looking to thoſe before, not ſlackens it by looking backe to thoſe behind: So ſhould we rather caſt our eyes vpon thoſe that are of greater eminency in grace then our ſelues, and then hang downe our heads, and couer our faces in ſhame to ſee what *nothing* wee are, and then put to the ſpur to this dull iade, our naughtie fleſh, that wee may make more haſt in our iourney.

VI. Deceit, Pretence of auoyding euill.

The ſixt is, when we abſtaine from good, vnder pretence of auoiding euill; which anſweres to that deceit in the former kind of doing euill for the procuring of good. This is the deceit of the Papiſts, in not

not ſuffering the Scriptures to bee read of the common people, becauſe of the hurt that may come of it. *Auſten* makes mention of ſome, that neglected the meanes of knowledge, becauſe *knowledge puffeth vp*; and ſo would be *ignorant*, that they might be humble; & want knowledge, that they might want *pride*: So the Philoſopher plucked out his eyes to auoide the danger of vncleannes. But we muſt learne, neuer either to feare *good*, though it may ſeeme neuer ſo hurtfull, nor to embrace *euill*, though neuer ſo *profitable*. Hurtfull good is more profitable, then profitable euill.

In Pſal. 130. Sed rurſus ſunt quidam homines, qui cum audierint quia humiles eſſe debent, demittunt ſe, nihil volunt diſcere, putantes quia ſi aliqui didicerunt, & ſuper-bierunt, & in ſolo lacte remanent.

CHAP. XVIII.

Of another deceit in the ſame kinde.

THere remaineth yet one deceit more in this kind, for which, it being ſomething more large, wee haue reſerued this Chapter. And that is the inuenting of falſe reaſons to detaine our ſelues from performance of duetie: For euen in ſuch dueties, whereto wee haue bound our ſelues by vow, wee will yet goe about to ſlip the collar, and to vntie the knot; which *Salomon* intimateth in that Prouerbe: *It is a ſnare after the vow to inquire*, namely, colourable reaſon to elude our vow: Much more then will our deceitfull hearts doe the like for thoſe duties, whereto we are tied by Gods Commandements: For if they haue ſleights to looſe a double knot, both of a commandement and vow too; much more then a ſingle knot

VII. Deceit, inuention of falſe reaſons or ſhifts.

Prou. 20. 25. explained.

not of a commandement alone. To exemplifie this in ſome particulars; Many, when called to the Supper of the Lord, pretend their want of preparation and vnfitneſſe, by reaſon they are not in charity with their brethren. A notable deceit! For why doe they not vpon the ſame grounds refuſe to pray alſo, becauſe loue and vnitie are as well required heere, as in the Sacrament; yea, a ſincere profeſſion of it, *forgiue vs, as we forgiue, &c.* When, in the publique reformation of Religion, vnder *Ezekiah* there was ſome backwardneſſe in the Prieſts and Leuites, and they happily, with the ſluggard, were ready to hold the hand in the boſome, and to cry, A Lyon is in the way: This innouation will be dangerous; wee dare not be ſeene in it: *Ezekiah* (as after him *Æmilius Paulus*, Conſul, when no body elſe durſt, himſelfe ran in with a hatchet into the Temple of *Serapis* the demoliſhing whereof the Senate had decreed) began firſt himſelfe, and awaketh thoſe ſluggards
2Chron.29.11 with theſe words: *O be not deceiued my Sonnes; God hath choſen you, &c.* As if he ſhould ſay, I know your hearts are cunning and deceitfull enough to ſuggeſt falſe reaſons, to diſcourage you, but harken not vnto them: doe your dutie. So alſo in the maintenance of the Miniſterie becauſe of the many vaine ſhifts which men haue for their baſe and illiberall dealing with vs, ſaying; We liue idly, and doe nothing but ſpeake a few words, &c. Therefore S. *Paul*
Gal.6.6. hauing exhorted the *Galathians* to this dutie, to take away all their wittie excuſes, addes, *Be not deceiued, God is not mocked:* Thereby ſhewing, that as in diuers other things, the deceitfulneſſe of our hearts

ſhewes

ſhewes it ſelfe, ſo in this, namely, the forging of idle reaſons to ſatisfie & beare out themſelues in the neglect of duties commanded by the word of God. And as the deceit is in the people, in denying the Miniſter his dues, ſo alſo in the Miniſter in denying the people theirs, the due, namely, of ſpiritual inſpection and inſtruction. For here ſome pretend, that for a while they with-draw themſelues, that they might follow their ſtudies in the Vniuerſitie, and ſo bee the better fitted for their charge. When yet *Timothy* for the Churches behoofe, forſooke *Pauls* company, his deare Maſter, with whom if he had abode ſtill, neglecting the Church, hee wanted not this pretence, that hee did it to furniſh himſelfe with greater ſtore of knowledge. For *Paul* might haue beene in ſtead of many Vniuerſities to him. So in the matter of patience, this is an vſuall ſhift to excuſe the want of it: Oh, if I had deſerued it, I could haue borne it: Whereas *Peter* ſhewes, that we ought ſo much the rather to bee patient, when the euill wee ſuffer is vndeſerued, becauſe then patience is moſt prayſe-worthy, when it is moſt prouoked. And iniuries doe more prouoke patience, then deſerts. Beſides that, in vndeſerued euils, we haue the conſcience of our owne innocence, to comfort vs in that griefe, which the ſmart of the euill bringeth. All which comfort is wanting, when the euil is deſerued. And laſtly, in the duty of liberalitie, how witty and craftie doe men ſhew themſelues, in deuiſing reaſons to ſaue their purſes? As that they haue charges of their owne, they know not what need they may come to themſelues, and diuers ſuch like. And hence

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it is, the Greeke word, which the Apostle setteth out Liberality by, signifieth *Simplicitie*, in opposition to that craftie and wittie wilinesse that is in the Couetous, to defend themselues from the dangeras they thinke of liberalitie.

2. Cor. 8. 2.

But to omit these particular instances, which are infinite; there are fiue more generall and common shifts, which men vse, to auoide the practice of godlinesse.

1. Shift, from not doing euill.

1 Of those whose religion and diuinity is wholly *negatiue*: Who thinke it is enough they doe no hurt, and that it greatly matters not for doing good, so they doe no euill. But these must remember, that *euery tree that bringeth not forth good fruit* (for all it brings forth no bad) *shall bee cut downe for the fire.* That the seruant, that doth not imploy, and increase his talent (for all he returnes it safe and sound to his Master) shall be bound hand and foot, and cast into vtter darknesse. That many who neuer plucked either meate from Christs mouth, or apparell from his backe, nor with the wicked persecutors imprisoned him, and made him sicke, shall yet be condemned, for that they gaue him no meate, being hungry, nor apparell, being naked, nor visited him, in his imprisonment and sicknesse. That they themselues would not like of the like excuse in their idle & negligent seruants, neither would they thinke it a sufficient plea for them to say, wee haue not set your house on fire, or plotted with theeues against you, &c. Besides that these deceiue themselues in thinking they can abstaine from euill, in doing no good. Whereas in Christs account, not to gather, is to scatter;

Math. 3. 10.

Math. 25. 30.

Math. 25. 42.

ſcatter; not to doe good, when we ought, is to doe hurt; not to ſaue liue, when we may, is to deſtroy it. And therefore, being challenged by the *Phariſees* for curing a ſicke man on the Sabath, his defence was, *Whether is it better to doe good or euill on the Sabaoth, to ſaue the life, or to kill?* And ſo in *Salomons* account, he that helpes not his brother in his need, is a deſpiſer, a hater, and ſo a murtherer of him. Marke 3.4. Pro. 14.20.21.

Second *ſhift* is of delayers, and procraſtinatours; who ſay the time is not yet come for them to bee ſo graue, and godly. Hereafter they will repent, and reforme their wayes. So ſaid the *Iewes* for the building of the materiall temple, *The time is not yet come*; and the like doe many of vs ſay, for the building of the ſpirituall temple of Chriſt in our hearts. Deceitfully we, as well as they: for the reaſon of repentance is not the time to come, but the very inſtant wherein we liue. Behold now the accepted time: behold now the day of ſaluation. To day, whileſt it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, becauſe our life is not in our owne hands, but in Gods; who in a moment can take it away. But ſay that, as once *Ezekiah*, thou hadſt a leaſe of thy life for ſome certaine ſpace of yeares, yet ſtill the deceit ſhould be the ſame; for though thy life may cõtinue longer, yet how knoweſt thou that Gods call alſo wil ſtill continue? or if that doe, whether he will giue thee his grace to anſwere vnto it, who haſt alreadie ſo contemptuouſly reiected it? Aſſure thy ſelfe, hee that wil not be fit for God to day, will be leſſe fit to morrow. For herein ſpecially is the deceitfulneſſe of ſinne, to bee ſeene that

2. Shift, from purpoſes for the time to come.

Hag. 1, 2. τὸ γνῶ.

Iſay 49. 2. 2 Cor. 6. 2. Heb. 3. 15.

that still the longer it continueth with vs, the greater strength, and interest it getteth in vs, and so as the Apostle shewes, it hardens our hearts, and more disables vs for good duties then before. Know it then for a truth, that when the deceitfull heart thus procrastinates the practice of godlinesse, and puts it off to the time to come, by that time thou wilt bee so rooted and setled in thy sinnes, through long custome and continuance, that thou shalt scarce bee capable so much as of the motion of the spirit vnto repentance. Such a fore-skinne will bee growne ouer thine heart, so thicke and brawny, that hardly will the most powerfull motions pierce through it. Doe wee not see how easily the crookednesse of a young twig may bee corrected? Let it alone till it bee growne a confirmed tree, it is inflexible. Alas, how many haue there beene, who deceiuing themselues with an opinion of repenting hereafter, as thinking the present time when God called them vnseasonable; afterward, seeing their error, and how they had let slip the season, haue howled with *Esau*, and haue then cried out, they could not repent, because the season was now past, it was now too late? What a cunning trick of thine is this, O thou deceitful hart! when thou shouldst do good, to say, It is too soone, that time is not yet come, hereafter I will doe it: And yet when this thy hereafter is come, then to say, now it is too late, the time is past? Let vs not then be thus deluded, suffering the time of grace to ouerpasse vs, to our destruction. Behold thy spirituall enemies are in a readinesse for thee, they haue their naked swords drawne, and alreadie stab thee. And is it

Heb. 3, 13.

is now a time for thee to talke of deferring thy preparation for them? If thou come not out and harneſſe thy ſelfe for the battle in all the haſte, thou wilt bee vtterly ouerthrowne, before thy *hereafter* be come. Why ſhouldeſt thou deale with Chriſt like the Diuels, who cryed againſt him comming to diſpoſſeſſe them, *why art thou come to torment vs before our time?* For ſo many account the practiſe of godlineſſe a torment. Why ſhouldeſt thou doe worſe with God, then thou oughteſt to doe with thy neighbour? *Say not to thy neighbour, goe and come againe to morrow, and I will giue thee, if now thou haue it.* I cannot ſay indeed, that when God to day cals for thy repentance, thou haſt it of thy ſelfe then to giue it him: Yet this I may ſay, ſay not to God, Come againe to morrow and thou ſhalt haue my repentance; when to morrow thou ſhalt be leſſe able to giue it, then to day. O that thou couldeſt be wiſe to know the time of thy viſitation, & to apprehend the occaſions, and gracious opportunities of thy good, while they are offered; to obſerue the time of the ſpirits mouing in thy heart, as once thoſe ſicke men did of the Angels mouing in the poole of *Bethesda*, and with like violence to take it for thy ſoules health, as they did that for their bodies. If with the Church in the Canticles, when Chriſt knocketh at the doore of thy hart, thou riſe not vp in all the haſt to let him in, he wil be gon; and with her, thou maiſt ſeeke him long enough in great woe & griefe, as once *Ioſeph* & *Mary* did bodily, ere thou art like to finde him. Heare what Chriſt himſelfe ſaith, *Behold, I ſtand at the doore and knocke, if any man heare my voyce, and open, I will come in,* elſe

Prou. 3. 28.

Reuel. 3. 30.

nor. Thou ſeeſt the Marriners and Water-men, becauſe they haue not the winde & tide at command, take the benefit of it, whiles it ſerues. The good husband in the world, how greedily doth he apprehend the occaſion of a good penniworth, and takes the aduantage of the market? O that we could be as wiſe ſpiritually, and take our penniworth of the Goſpel, while it laſteth and whiles it is yet day ply our work, before the twelfth houre be gone, and that fearefull night ouertake vs, wherein none can worke. O that *in this our day*, as Chriſt with teares wiſhed for Ieruſalem, we could know the things belonging to our peace! Let vs not deceiue our ſelues in thinking, becauſe we are young, we haue therefore time enough before vs, we need not make ſuch haſt. Alas, it is but a day, a ſhort day, all the time that we haue. O that in this thy *day*, ſaith Chriſt; And then after it comes an eternall night. Other dayes, though they haue their nights, yet thoſe nights end, and day comes againe: But after this day be once gone, there neuer comes a new day, to worke the worke of the Lord in againe: O but the day of the Goſpell among vs hath beene, and ſo ſtill is like to be a long day: Well, be it ſo; But then the day of thy life may bee ſhort enough, and then the other is thine no longer then thou liueſt. When thou art dead, what good will the Goſpell doe thee then? Yea, but then the day of my life may be a long day. For I am young and healthy; Well, grant thee that too, yet the day of the Goſpell, and the grace of God may bee out before the day of thy life: And then what good will thy life doe thee? One of theſe two may eaſily be, that if the day

Soles occidere & redire poſſunt, &c.

day of the Goſpell, be long, the day of thy life ſhould be ſhort; or if the day of thy life be long, yet the day of the Goſpell ſhould bee ſhort. See then how dangerous and deceitfull delayes are. *Seeke the Lord* therefore, *while he may be found*, leſt otherwiſe thou be like thoſe that Chriſt ſpeakes of, who ſhall *ſeeke to enter, and ſhall not be able*; and *Salomon, that ſhall ſeeke the Lord early, and ſhall not finde him.* And all, *becauſe they hated knowledge, and did not chooſe the feare of the Lord, they would none of my counſell; I called, and they refuſed, I ſtretched out my hand, and none would regard.* The ſeaſon then of ſeeking God is when he ſeekes vs, and inuites vs to come vnto him, when he calls and ſtretches out his hand, as he doth now in the miniſtery of the word: If now thou ſtoppeſt thine eare, through this deceit of anſwering heereafter, thou art wondrous wide: As now *thou* art *deafe*, ſo heereafter God will be *dumbe*. Heereafter there ſhall be nothing for thee to anſwere vnto, no voice of God to obey, ſaue that, *Goe ye curſed.* Gods ſpirit ſhall not alwayes ſtriue with thee: Thou haſt refuſed the good counſell of the Lord, and reſiſted his ſpirit in the word; Thou maiſt ſit long enough ere the like grace be offered thee againe: The time may come that thou maiſt deſire to ſee one of the daies of the Goſpell, which now thou ſeeſt, and ſhalt not ſee it, when, as Chriſt ſaid of himſelfe to the Iewes, thou maiſt ſeeke the powerfull miniſtery, and ſhalt not find it, becauſe thou wouldeſt not be found by it, when it ſought thee.

Luke 13. Prou. 1. 28. 29.

Verſ. 24.

Geneſ.

Luke 17. 22. Iohn. 7. 34.

3. Shift is from extraordinary occaſions; as in thoſe in the parable; who inuited to the ſupper, excuſed them-

3. Shift, Speciall occaſion. Luke 14. 18.

themſelues with the buying of farms, oxen, &c. But this is meere deceit: The true cauſe indeede, why they would not come, was becauſe their farmes and oxen had bought them. Their affections had inthralled and ſold themſelues to the World. And therefore our Sauiour, preſently after the Parable ended, addeth theſe words, *He that hateth not his father, mother, wife, children, yea and his owne life,* much more his farme, his oxen, *cannot bee my Diſciple.* It was not then the farme, the oxen, but the inordinate affection to thoſe things, that they loued them more then they did Chriſt, that detained them. This was the true impediment which Chriſt in theſe words toucheth. The things of this life are burdens indeed preſſing our ſoules downe, but not in themſelues; All the weight they haue in this kinde, they receiue it from our owne corruption. Which the Apoſtle ſheweth, ioyning theſe two things together. *Caſting away euery thing that preſſeth downe,* that is, the things of this life, *and ſinne, that ſo eaſily incompaſſeth vs.* It is this latter that makes the former burdenſome to vs. Therefore they in ſtead of ſaying, *I haue bought a farme, I haue married a wife;* ſhould rather haue ſaid, *I haue ſould my ſelfe to the inordinate loue of my farme, and I haue married my ſelfe to the fooliſh and carnall loue of my wife, as well as to my wife.* Some caſes indeed there are, wherein that rule of our Sauiour hath place; *I will haue mercy and not Sacrifice*: And then the occaſion hindering the duty, is of greater conſequence then the duty omitted: And the neglect of that occaſion would haue left a deeper wound in our conſciences then of the duty. As in *Hannah*,

Verſe. 26. expounded.

Heb. 12. 2. cleered.

if

if for the going to the ſacrifice at *Shiloh*, ſhee had neglected to ſhew mercy to her poore infant in giuing it ſucke. But here many deceiue themſelues, to make euery entertainment of a friend, euery goſſipping or marriage-dinner, or ſome ſuch like occaſion, to be a ſufficient cauſe to iuſtle out the ſeruice of God. And this was *Marthaes* deceit, rebuked ſeuerely by our Sauiour: Notwithſtanding the meeting of friends in *Zacharies* houſe; the circumciſion of the childe on the eight day was not neglected. The Iſraelites were but in an vnſetled tumultuary eſtate in the wilderneſſe, and yet for all that, they did not poſt off the duty of thankſgiuing, till they were peaceably poſſeſſed of *Canaan:* And for all their often remoues in the wilderneſſe, and the vncertainty of them, yet they ſeeme to bee challenged by the Lord, for the neglect of circumciſion. Luke 1.58.59.

Fourth *ſhift* is that which is rife in the mouthes of the prophane, that it is vaine and bootles to take any paines in godlines: For if they be ordained to deſtruction, it will nothing aduantage them, they ſhall looſe all their labour; if to ſaluation, though they liue neuer ſo wickedly, it ſhall nothing preiudice, or diſaduantage them; They muſt needs come to their appointed end: But theſe muſt know that it is impoſſible, either for a reprobate to liue godly, or an elect alwaies to liue lewdly and looſely: For the ſame God that ordaines the end, ordaines the meanes. Thoſe whom he hath ordained to ſaluation, hee hath alſo ordained to good workes, that they ſhould walke therein. Why then wilt thou deceiue thy ſelfe in this caſe, more then in the matters of this life? 4. Shift, Predeſtination. Eph. 2.

life? for there thou wilt not reaſon: God hath appointed how long I ſhall liue, therefore I will eate no meate, becauſe Gods decree muſt needs ſtand, whether I eate or faſt: Here thou wilt haue the wit to anſwere; God indeed hath ordained how long I ſhall liue; but withall he hath ordained that the time I ſhall liue, I ſhall liue by the vſe of meanes. Much more ſhouldeſt thou vſe this anſwere in this caſe. For thou knoweſt not but God may miraculouſly maintaine thy temporall life without meanes: but thou maiſt aſſure thy ſelfe, God will neuer worke ſuch a miracle, as to bring a ſinfull irrepentant ſoule into heauen.

5. Shift, Difficultie of godlineſſe.

The fift *ſhift* is, of thoſe that complaine of the difficulty of the practiſe of godlineſſe, how painfull it is to our fleſh, how impoſſible to be attained, and ſo by this meanes diſcourage themſelues from making towards the heauenly, as once thoſe ſpies did the Iſraelites, from the earthly Canaan. Thus the foole puts of the ſtudie of knowledge, pretending the impoſſibility of reaching vnto it: As *Salomon* implies, when he ſayes, as it were mockingly imitating of him, *wiſedomes* (in the plurall number) *are too high for a foole.* O there are ſo many and ſundry things to be learned, How can I comprehend them all? But here the truth is, that want of *will* is the true cauſe, though want of *skill* and *power* be pretended. For theſe men are like bankrupts who though they be able to pay ſome part of their debts, yet refuſe to pay any thing, becauſe they cannot pay all. So theſe vpon pretence of their vnability to doe all required, will not endeauour to doe any thing at al. *Dauids*

Pro. 24. 7.

Nolle in cauſa eſt; Non poſſe prætenditur. Sen. Ep. 116.

practiſe

practiſe was cleane contrary: For he propoſing to himſelfe that perfection of obedience required in the Law, farre aboue the reach of any man: *Thou haſt commanded thy preceps to bee kept very much*; namely, with all our hearts, ſoules, &c. doth not thereupon giue ouer his deſire, and endeauour of obedience, but rather prouokes and enkindles it therby; For thereupon hee infers preſently, *O that my wayes were ſo directed, that I might keepe thy ſtatutes.* Here to deliuer our ſelues from this deceit, we muſt remember that God accepts *affecting*, for *effecting*, *willing*, for *working*, *deſires*, for *deeds*, *purpoſes*, for *performances*, *pence*, for *pounds*, and vnto ſuch as do their endeauour, hath promiſed his grace, inabling them euery day to doe more and more. Which grace when once we haue, then ſhall we ſee how falſe it is which our hearts tels vs, concerning the paine and tediouſnes of godlineſſe. For then we ſhall feele Chriſts *yoke to bee eaſie and ſweet*, and *his commandements will not be burdenſome vnto vs.* Nay, it is ſinne, that is ſo painefull; Gods works are farre more eaſie, then are the Diuels: For whether thinke we is the eaſier burthen to carry, malice and enuie in our hearts, or the loue of God, and our neighbour? To retaine the memory of iniuries is troubleſome, and vexes the mind, but what trouble or paine is it to let ones anger goe, not to ſpeake euill, not to reproach or ſlander our neighbour? not to ſweare? to aske good things of God that giueth them readily? It is troubleſome to the minde to carke and care, and take thought; but to reſt on God by faith, how ſweet and eaſy is it to the heart? It is a ſlander then againſt godlineſſe

Pſal. 119. 34.

Matth. 11. 29. 1 Iohn 5. *Chryſ. Hom. 8. ad pop. Antioch.* πόσα ἐδύνω ἐργὸν αἰτῆσαι; ἐδύνω μὲν ὕβρεις μνησικακεῖν.

lineſſe to ſay it is ſo full of paine and trouble. And of the deceitfulneſſe of the heart, in perſwading ſo much.

CHAP. XIX.

Of the deceit of the heart in that which it promiſeth to vs.

3. In promiſing

WE are now to proceed on to the third head of deceitfulneſſe, which is in *promiſing*: And that is either to *our ſelues*, or to *God*.

1 To our ſelues 1. Pleaſure in ſinne.

To our ſelues we deceitfully promiſe many things.

1. Pleaſure, profit, and the ſweetneſſe of both in ſinne, but in the end in ſtead hereof (ſo faithfull are our hearts of their words) we finde nothing but gall, and wormewood, ſhame in the world, confuſion and horrour in our owne conſciences. Whence that queſtion; *What fruit haue ye in thoſe things, wherof ye are now aſhamed?* As if he ſhould haue ſaid; Your hearts promiſed you much fruit of pleaſure and contentment in ſinne: Alas where is it? ye find now nothing but ſhame. So true is that of *Salomon*: The righteous is more excellent then his neighbour; but the way of the wicked deceiues them. They think themſelues farre better then the righteous: and ſo they were indeed, if they could finde that felicitie in their wicked waies which their deceitfull hearts promiſe; but this they doe not: Their way deceiues them, as hee ſhewes in the next verſe, *The deceitfull man* (though

Rom. 6. 21.

Pro. 16. 27.

though when hee went about to ſteale his veniſon promiſed much mirth and cheere to himſelfe, yet he comes ſhort of his reckoning) *he ſhall not ſo much as roſt that hee tooke in the hunting.* In couetouſneſſe, what happineſſe doth the heart promiſe it ſelfe in gaine, though neuer ſo vnlawfull, and vnrighteous? But how deceitfully, many examples can witneſſe. What got *Ananias* and *Saphirah*, by reſeruing to them ſelues ſacrilegiouſly the Churches goods; but a ſhamefull and ignominious death? No more did *Balaam*, whom hope of gaine, and the large promiſes of the King, made him blindly and boldly ruſh vpon the Angels ſword; Whence the Scripture vſeth that phraſe of the *Deceit of Balaams wages.* What got *Gehezi* by taking vp that good morſell, as he thought, which his Maſter ſo vnwiſely in his conceit, let goe beſide his lips? nothing but a leproſie. Did not *Achans* Babyloniſh garment bring the ſtones about his eares? and *Iudas* thirty peeces of ſiluer the halter about his necke? Excellently *Salomon*, *The bread of deceit ſeemes pleaſant to a man, but afterward his mouth is filled with grauell*, There are ſome meates, which are very pleaſant in the mouth, & it is delightfull to hold, and roule them there, but after once they are ſwallowed downe, with the fiſh, wee feele the hooke ſticking in our iawes; being in the ſtomacke they make vs wondrous ſicke, ſo that we cannot be well till the ſtomacke haue diſgorged it ſelfe. This is the ſimilitude whereby *Zophar* in *Iob*, doth moſt elegantly repreſent vnto vs the deceitfulnes of that pleaſure the couetous promiſe themſelues in the gaine of vnrighteouſneſſe. *Wickedneſſe was ſweet in her mouth,* Iude 11.

and

Iob.20 12.13.14.15. explained.

and he hid it vnder his tongue, and kept it cloſe in his mouth, rolling it about, as a peece of Sugar. But what? was it ſo ſweet in his belly too? No, *his meat in his bowels was turned, it became the gall of Aſpes in the middeſt of him: He hath deuoured ſubſtance, and he ſhal vomit it; God ſhall draw it out of his belly:* And thus in the Goſpell, are pleaſures well called *thornes*, not onely for choaking the word, but alſo for pricking and wounding the conſcience with true ſorrow, in ſtead of that falſe and flattering delight which we expected. As it is thus in couetouſneſſe, ſo in ambition, and all other ſinnes. Did not *Adam* and *Eue* promiſe vnto themſelues in the eating of the forbidden tree, the glory of the God-head? For what elſe meaneth that bitter ſcoffe, and ſalt ſarcaſme of the Lord, *Behold, man is become like one of vs?* But what was the iſſue? *Moſes* tels vs: *Then were their eyes opened, and they ſaw their nakedneſs*; they ſaw how they were mocked; how for the mines of gold they had met with cole-pits, nay, for heauen, with hell; for a throne of glory, with the dunghill of ignominy. In this regard the Apoſtle ſaith, that *ſinne deceiued him*, becauſe of this deceitfull promiſe of his heart, concerning ſinne: And for the ſame reaſon hee calleth the luſts of the fleſh, the *deceiuable* luſts of old *Adam*; in the ſame ſenſe that *Salomon* calls the Rulers meat, a *deceiuable* meat: Becauſe wee promiſe ſuch great matters of ioy and delight to our ſelues in our ſinnes, the contrary whereof afterward our owne wofull experience teacheth vs: For ſinne imbraces vs indeed, but it is like the Serpent: Together with the imbrace it mortally ſtings vs. Beleeue wee not then

Gen. 3. 22.

Pro Theſauro Carbones.

Rom. 7. 11.

Epheſ. 4. 22.

Prou. 23. 3.

then theſe inchanting ſongs and faire promiſes: We ſhall ſmart for our credulitie afterward. Sinne that lay quiet before, like a ſleeping dog, wil afterward awake, and flye in our throats, and of a friendly perſwaded, it will turne a moſt vehement accuſer. The promiſed pleaſure ſhall vaniſh with the very act of the ſinne, and then comes the ſting of the guilt. After the ſinne is throughly done, ſhall we perceiue the hainouſneſſe thereof.

Quos Egyptum Phylactas vocant. Ja hoc amplectuntur vt ſtrangulent. Sen. Ep. 52.

Perfecto demum ſcelere, eius magnitudo intelligitur. Tacit.

II. We deceitfully promiſe to our ſelues the enioyment of many outward bleſſings, which yet wee neuer get. Thus *Saul* promiſed himſelfe victory ouer *Dauid*, being ſhut vp in *Ketlah*: *The Lord*, ſaith hee, *hath deliuered him into my hand.* So alſo did the Iebuſites triumph againſt *Dauid*, as though they had beene ſure enough for euer being ouercome by him. This deceit we may ſee in the cracking of *Goliah*, & *Senacherib*, who had in their preſuming hope, got the victory of their aduerſaries before the conflict, and ſo putting on the harneſſe, gloried as thoſe that put it off: And wee may eaſily diſcerne it in our ſelues, who too too eaſily beleeuing ſuch things as we deſire ſhould come to paſſe, doe often make our ſelues, ſure of them, when yet in the end wee come ſhort of them. Herein deceiuing our ſelues, as the Diuell would haue deceiued our Sauiour: *All theſe things will I giue thee*, ſaith he, which yet were not in his power to giue: No more are any of the leaſt of theſe things in our hands which we ſo confidently aſſure to our ſelues. And therefore to this deceit, oppoſe we *Salomons* counſell, *Boaſt not of to morrow, for thou knoweſt not what a day may bring foorth.* Many things

2. Enioyment of outward things.

1. Sam. 23. 7.

2. Sam. 5. 6.

things fall out betwixt the cup and the lip, inſomuch that oftentimes, wee inioy not thoſe things which euen almoſt we haue in our hands.

Deut. 28. 30.

3. Happineſſe in inioyment.

III, Our hearts deceiue vs in promiſing I know not what contentment and happineſſe in the fruition of theſe outward bleſſings, when yet the euent anſwereth not our expectation. O ſaith the deceitfull heart of man, if I might haue this or that which I deſire, ſo much liuing, ſuch or ſuch an office, or preferment, how comfortable and ſolatious a life ſhould I lead? well, when he hath his wiſh, it fareth with him almoſt, as with the Iſraelites in their quailes; He findeth more vanity & vexation of ſpirit in the preſence, then he did before in the want of this his ſo much deſired good. Hence alſo that phraſe of the *deceitfulnes of riches*, becauſe they doe not performe that which our hearts promiſe vs concerning them. In the ſame regard of worldly honours are called *lies*, by *Dauid*, *O ye ſons of men, how long will ye follow after lies?* The lie indeed is in our own falſe hearts We make them lyars, in that we promiſe ſuch great matters to our ſelues of them. Whereas in the end the *leaning-ſtaffe*, becomes a *knocking cudgel*; and the *prop* to ſuſtaine vs, like the *Egyptian reede*, proues a *pricke* to pierce and paine vs, and as *Iob* complaines of his friends, all theſe matters which we thought would haue beene vnemptiable fountaines of comfort, *deceiue vs like a brooke*, whoſe waters faile in the ſommer, when we haue greateſt vſe of them. Thus *Eue* promiſed her ſelfe great matters in *Cain*, and he was the man obtained as a ſpeciall bleſſing of the Lord, & his brother was called *Habel*, Vanity, as being no body

Pſal. 4. 2. expounded.

Iob 6.

body in regard of him. But afterward this her ſon, on whom ſhe ſo much doted, proued a very thorne in her ſide, and pricke in her eye. So concerning *Elkanah*, it is noted that hee loued *Hannah* more then his other wife, promiſing no doubt greater matter of comfort to himſelfe in her, then in the other. But what followed? *He loued her*, ſaith the prophet, *and the Lord made her barren.* Marke the coniunction of his louing her, and Gods making of her barren. So ſhall it be in all ſuch earthly creatures, whereunto we cleaue inordinately, falſly promiſing ioy to our ſelues in their vſe: God in his iuſt iudgement ſhall make them barren, ſo that they ſhall not yeeld vs a quarter of that comfort, or benefit, which we expected. The rich foole hee promiſed himſelfe a little heauen in his riches: *Soule, take thine eaſe, &c.* But alas how ſoon did God *diſeaſe* him? *O foole, this night ſhall they take away thy ſoule*, and then where is thine *eaſe*? The reaſon of this deceit is, for that we, in our expectation of theſe outward things, before they come apprehend onely the good, and the ſweet, abſtracted form the ſowre; the pleaſure diuided from the paine: but, in the fruition, wee feel both, yea more of the ſowre then of the ſweet. And hence it comes to paſſe, that nothing pleaſeth vs ſo well in the *fruition*, as in the *expectation*. Nay, nothing almoſt which pleaſures vs when hoped for, but does more diſpleaſe vs when had. Nothing I meane of theſe *temporals*, whereof now we ſpeake. For as for *eternals*, they are more loued of vs, when *poſſeſſed*, then when *deſired*. For it is impoſſible for any man to imagine, or conceiue of a greater happines then that

1. Sam. 1. 5. If any would rather haue, (And) in this place to be a rationall particle, ſhewing that he therefore loued his wife becauſe of her croſſe in barrenneſſe, crauing his pittie; I ſtriue not.

Luk. 12. 19, 20.

Nihil æquè adeptis & concupiſcentibus ratum. Plin.

Quæ mereri optauimus, vbi meruerimus ſabdicimus. Amb

that which they haue in themſelues, that ſo hauing them he ſhould begin to deſpiſe them, finding leſſe then he looked for before he had them. Nay, our opinion doth not ſo much runne ouer in conceiuing of temporals, as it comes ſhort in the apprehenſion of eternalls.

4. Freedome from iudgement, & hope of heauen in ſinne.

IIII. Our hearts deceiue vs in promiſing vnto vs both freedome from Gods iudgement in ſinne, and the fruition of his mercies in the neglect of obedience: In the one, cunningly ſeparating the end from the meanes, hell, damnation, iudgement from ſinne; and in the other, the *meanes* from the *end*, holineſſe, righteouſnes, from ſaluation: telling vs, we may enioy the end without the meanes, glory without grace, a plentifull harueſt without ſeede ſowen. As the *Deuill* would haue deceiued our Sauiour, promiſing him ſafe deſcent from the Temple, without going downe by the ſtaires: ſo heere would our hearts deceiue vs, promiſing a ſure aſcent vp into heauen, without going vp by the ſtaires of the workes of obedience. A fearefull thing it is to ſee men goe on boldly in their ſins, and yet as boldy to promiſe heauen to themſelues. O fooliſh ſot! who hath thus bewitched thee, to thinke that after thou haſt begun and continued in ſinne, thou ſhalt end in glory; that after thou haſt liued many yeeres here in this world, and done nothing, but ſhamefully diſhonoured that God which made thee, with thy filthy beaſtly life, full of all impurity, that yet in the end God will honor thee with the glory of his Saints? *Bee not deceiued*, ſaith *Paul*, *Neither fornicators, nor idolaters, nor adulterers, nor wantons,*

wantons, nor buggerars, &c. ſhall inherit the kingdome of God.

And S. *Peter* tels vs, that God hath called vs vnto *glory and vertue.* To *glory*, as the end; to *vertue* as the way leading vs thereunto. Neuer then looke for glory, but in the way of vertue. God hath chained theſe two faſter together then that they ſhould be ſeuered; So alſo hath hee ſinne and ſhame: And yet how many are there, like that man that *Moſes* ſpeakes of, who when hee heares the curſes of the Law read, yet bleſſeth himſelfe in his heart, ſaying, *I ſhall haue peace, although I walke according to the ſtubborneſſe of my heart?* When the miniſters of the word threaten in the name of God, his iudgements againſt ſinne; are there not, who ſay in their hearts; Tuſh, theſe are but ſcar-crowes; God means no ſuch matter, this is but a policie to keepe men in awe? Theſe are ſuch as the Prophet ſayes haue made a couenant with hell, and death, and the reſt of Gods iudgements. How could a couenant, will ſome ſay, be made with hell? Truely, true couenant can there be none; but onely the deceitfull heart of man perſwades it ſelfe of a couenant, & ſo beares vs in hand that wee ſhall bee paſt-by vntouched, whatſoeuer ſcourges come. Wee may ſee an example of this in *Eue*, who rehearſing Gods commandement and threatning to the ſerpent, began to minſe it, with a *peraduenture*; *Leaſt peraduenture yee die*; when God abſolutely and reſolutely had ſaid, *In dying yee ſhall dye.* So they in *Ieremy*, wicked and impenitent wretches, yet flatter themſelues in hope of mercy, *It may be the Lord will doe according to all his wondrous works.*

2. Pet. 1. 3.

Deut. 29. 19.

Eſay 28. 15.

See *Iunius* in Gen. 3. 3.

Ier. 21. 2.

God

God threatned *Ahab* to roote out his house: yet hee promised himselfe the establishment of his house: And thereupon so followed the worke of generation, that he left seuenty sonnes behind him. 2. *Kings* 10. 1.

5. Continuance of prosperity. Obad. 3.

V. Our hearts deceiue vs in promising a setled and immouable continuance of our outward prosperity. This was *Edoms* deceit, to whom the Prophet thus speaketh: *The pride of thine heart hath deceiued thee: Thou that dwellest in the clifts of the rocke, whose habitation is high, that saith in his heart, who shal bring me downe to the ground?* This deceit was in her that said, *I sit as a Queene, and shall feele no sorrowes.* Yea, the godly themselues are subiect to this delusion: as *Dauid*, when in his prosperity hee said hee should neuer bee moued; and *Iob* when in his flourishing estate he said, *I shall dye in my nest, and multiply my dayes as the sands.* No maruell then if the foole say to himselfe. *Thou hast goods laid vp for many yeares.*

Psal. 30. 6.

Iob. 29. 18.

6. Successe vpon insufficient ground. Iud. 17. 13.

VI. We falsly promise to our selues good successe vpon weake & insufficient grounds. As *Micah*, *Now, I know*, saith he, *the Lord will be good vnto me.* Why *Micah? because I haue a Leuite to my Priest*: yea, but God did not allow of such rouing *lep-land* Leuites: neither were priuate houses the place where God would haue the Leuites imployed, but the Tabernacle. Herein it seemes *Balaam* deceiued himselfe, hoping because of his many altars and sacrifices, his desire and purpose of cursing the Israelites would sadge. And this is the deceit of the superstitious, who boldly promise no small matter to themselues vpon the carefull performance of their superstitious deuo-

Num. 23. 1. 2. 3.

tions,

tions: Yea, among our ſelues, many thinke if they humble themſelues in confeſſion, and can fetch a ſigh, or ſhed a teare in prayer, or if they be ſomething more diligent in outward ſeruice of God then ordinary, they ſhall eaſily obtaine at Gods hands that which they deſire.

CHAP. XX.

Of the deceit of the heart in that which it promiſeth to God.

THus wee haue ſeene how deceitfull our hearts are in the promiſes they make to *our ſelues*: it remaineth to ſee the like deceitfulneſſe in the promiſes they make to *God*. 1. To God.

Now the heart is deceitfull in promiſing to God, either the duties of repentance, and reformation in *generall*, or any ſpeciall duty in ſpeciall:

1. For *particular duties*, how often doe we purpoſe and ſecretly, yea, otherwiſe more ſolemnly promiſe to God the performance of this or that, when yet, in the end we doe nothing leſſe, by reaſon of the vnſonndneſſe and vnſetledneſſe of our deceiueable hearts? *Salomon* inſinuates, that in his time there were ſome, that after by vow they had bound themſelues to the Lord for the performance of ſeruice, did yet afterward goe about to enquire for reaſons, how to be diſcharged of the vow. *Iacob* promiſed and ſolemnly vowed to the Lord, that being 1. Duties particular, and that either ſimply. Pro. 20 25. Eccleſ. 5 5.

bleſſed in his iourney, and ſafely returned home againe, he would build an altar in *Bethel*, & pay tithes. Neuertheles, for all this, *Iacob* after his returne could ſit ſtill, and find no leyſure to pay his vow, till God came & plucked him by the eare, both by the afflictions ſent vpon him in himſelfe, & his children, and alſo by his owne voyce, as it were ſhewing him the reaſon of his danger before by *Eſau*, and now by the people of that Country, of *Dinahs* rauiſhment, and his ſonnes barbarous murther; *Ariſe, go vp to Bethel, and build there an altar*, according to thy vow. How often doe the beſt purpoſe with themſelues to ſhew ſome proofe of their ſpirituall grace, in performance of this or that duty: when yet, when it comes to the triall, we are altogether diſabled, and ſhew nothing but weakeneſſe and corruption, becauſe wee haue by our negligence and ſecurity grieued the ſpirit of God? Wherein it fareth with vs, as with *Sampſon*, who ſaid with himſelfe, *I will goe out now as at other times, and ſhake my ſelfe; but he knew not*, ſaith the Prophet, *that the ſpirit of the Lord was departed from him*: And ſo his heart deceiued him. Thus was it with *Dauid*; *I ſaid, I will looke to my wayes, that I ſinne not with my tongue: I will keepe my mouth bridled whileſt the wicked is in ſight*: but preſently after he ſhewes how ſoone he broke his word: *My heart was hot, the fire kindled, and I ſpake with my tongue, &c.* *Peters* example is very memorable, How confident was he in proteſting and promiſing concerning his ſticking to Chriſt, to the very death? but yet quickly plucked in his ſnailes hornes, euen at the ſlight touching of a ſilly wench. How ſoone ſaith *Auſten*, didſt thou denie

Gen. 35. 1.

Iudg. 1.

Pſal. 39. 1, 2, 3.

Ser. de 4 feria.

denie him as a dead man, whom before thou confeſſedſt as the liuing Sonne of God?

To this place belongeth that vſuall deceit, whereby wee ſecretly promiſe to the Lord the doing of this or that when our preſent eſtate ſhall be changed. Oh if I were thus and thus, I would doe ſo and ſo. *If I were King*, ſaith *Abſolom*, *I would ſee iuſtice done to euery man.* Thinke wee he would haue bin as good as his word, if euer he had beene King? Aſſuredly none would haue bin more tyrannicall. If I were a rich man, ſaith one, O how liberall, how free-hearted would I bee? God happily lets him haue *his wiſh*, but he lets not God haue *his promiſe*. God giueth *riches* to him, but he no *liberality to God*. Nay when he is become rich, he is more vniuſt, niggardly ſcraping, then thoſe of whom he complained before, when he was poore. Thus young men thinke with themſelues when they come to be old, they will not offend in thoſe faults wherein they ſee age ſo much ouer-taken, as frowardnes, moroſitie, impatiencie, contempt of youth, &c. Vnmarried perſons thinke, when they are once married, they ſhall liue ſo louingly, and comfortably, and be quite free from all thoſe faults which they ſee married folke to offend in. Men without children, if once they might come to haue children, O the duties they would performe, the care of godly education they would haue. Priuate men, If they were in places of gouernment, O the wonders that they then would do. And in euery ſtate and condition, whatſoeuer want wee ſee in others, wee dare promiſe touching our ſelues a freedome from it, if we were in it. But wee

Or on condition of getting this or that.

know not, at leaſt remember not, that euery ſtate hath ſeuerall temptations, and burdens, annexed vnto it. And how can we know, either how we ſhall *withſtand* the one, or *ſtand vnder* the other, till it come to the triall. Nay; rather we ſhould feare the worſe of our ſelues. Behold, now, being poore, I am couetous, when I want that baite of feeling the ſweet of gaine, which rich men haue: What then ſhould I be, if I were rich, when the danger is greater to haue our hearts ſtollen away by riches encreaſing? Behold, now I am a ſingle man, haue no body to looke to but my ſelfe, and yet I finde I haue enough to doe this well: how then ſhall I doe when beſides my ſelfe I haue a family to ouer-ſee? Behold now I am a priuate man, and haue no body but mine owne family to gouerne, and yet I finde my hands full with this: Alas! if I were in publike place of gouernment, how ſhould I bee ouercharged? Behold, being but a meane obſcure perſon, I yet find it hard to humble & keepe vnder my proud heart: What ſhould I doe then, if I flouriſhed in worldly glory, and were a great one in Princes Courts? Lo I can hardly ſtand faſt in firme ground? How then can I ſecure my feet in ſlippery ground?

2. Generall, of repentance.

2. In promiſing to God repentance, and reformation in generall, the caſe is alike. Men in their afflictions and ſickneſſe, looking for death, how liberall are they in their promiſes? but afterward how baſely niggardly are they in their performances? They play children's play with God, they take away a thing, as ſoone as they haue giuen it. When *Nebuchadnezzar* beſieged *Ieruſalem*, then the Iewes

Ier. 34. 10. 11.

made

made a ſolemne couenant with the Lord, to ſet free their ſeruants: But no ſooner had the King remoued his ſiege, but they retracted, and repealed their vow, and brought backe againe their ſeruants into their former bondage. So fareth it with theſe kinde of men: When God layes ſiege to them, by ſicknes, or ſome other pinching affliction, then couenants and promiſes are made, concerning the putting away of our ſinne: But no ſooner doth God begin to depart, and ſlake his wrath, but we returne with the dogge to the vomit, and with the Sow to our wallowing in the mire: Like *Pharaoh*, that diſmiſſed the *Iſraelites*, whē death entred within his Pallaces, but preſently after, in all haſt, makes after them, to fetch them backe againe. Thus was it in that great ſweat in the time of King *Edward*: As long (ſayes one) as the feruentneſſe of the plague laſted, there was crying *peccaui*, *peccaui*; mercy good Lord, mercy, mercy: The miniſters of Gods word were ſought for in euery corner, they could not reſt, they might not ſleepe: yee muſt come to my Lord, yee muſt come to my Lady; come if ye loue God, and if yee loue their ſaluation, tary not: For Gods ſake M. Miniſter (ſay the ſicke folkes) tell vs what we ſhall doe to auoid Gods wrath; Take theſe bags, pay ſo much to ſuch a man; for I deceiued him: giue him ſo much, for I gat it of him by vſury: I made a craſty bargaine with ſuch a one, reſtore him ſo much, and deſire him to forgiue me. Diuide this bagge among the poore, cary this to the Hoſpitall, pray for mee for Gods ſake, Good Lord forgiue mee, &c. This was the diſſimulation of the people for three or

foure dayes, whiles the execution was, but after when the rage was ſomewhat ſwaged, then returned they to their vomit, worſe then euer they were. Then that they had before cauſed to bee reſtored, and giuen in almes, they ſeeke to recouer by more euill deuouring cheuiſaunſes. This deceitfulneſſe God noteth in the *Iſraelites*, who being humbled with the terrors of the law, promiſed very largely: *all theſe things will we doe.* But what ſaid God; *O that there were ſuch a heart*, namely, as in this ſo liberall and franke a promiſe of obedience they make ſhow of, and at this time thinke indeed they haue. For now wee ſpeake of ſuch a kinde of deceitfulneſſe, whereby wee deceiue our ſelues as well as others.

Deut. 5. 29. Wee are not to thinke theſe *Iſraelites* did groſſely diſſemble with God: but at that time, being in ſome diſtreſſe, they ſpake as they thought, and meant to doe. But by reaſon their hearts were not throughly purged, and renewed, it was onely a ſodaine fit for the time, afterwards their hearts returning to their old bias, they were not able to performe that which they promiſed.

Pſal. 78. 57. explained. This the Scripture would teach, when it ſaith, *their hearts ſtarted aſide like a deceitfull bow.* When a man ſhoots with a deceitfull bow, though hee leuell his arrow and his eye directly to the marke, and thinke with himſelfe to hit it, yet indeed the arrow, by reaſon of his deceitfull bow, goes a cleane contrary way. Anſwerable to this bow is our heart, to the arrow the deſires, purpoſes, and promiſes, wee conceiue, and make in our afflictions. The marke we ayme at is repentance: to the which wee then looke with ſo accurate and attentiue an

eye,

eye, as though wee would repent indeed: And that indeed is our purpoſe, and meaning then; but our owne hearts deceiue vs. For, becauſe they are not truely renewed, but there is much vnſoundneſſe ſtill in them: Hence it comes to paſſe, that theſe arrowes of our purpoſes, and promiſes of repentance neuer hit the marke, neuer ſort to any good effect, but vaniſh in the ayre as ſmoake, *Ahab* did not groſſely diſſemble in that his humiliation wrought by the Prophets reprehenſion; but hee meant in good ſadneſſe, when he cloathed himſelfe in Sackcloth: Onely his heart ſtill remained vnregenerate, and ſo deceiued him. So was it with *Pharaoh* alſo. One would thinke that water heated in the fire, were indeede as truely hot as fire it ſelfe; But becauſe it is not a naturall heat, but onely externall from the heat of the fire, remoue it but a while from the fire, and it returnes againe to his owne Nature, and as the Philoſopher obſerues, becomes colder after the heating then it was before: So it is with theſe flaſhings of deuotion and holineſſe, which were in *Ahab*, *Pharaoh*, and others in like caſe: They are not kindely, but violent; they are not from the inward fire of Gods Spirit, but from the outward fire of his iudgements. And therefore when that is out, theſe are gone. *Ariſtot. meteor. l. 12.*

And this is the third part of the hearts deceitfulneſſe, namely, its deceitfulneſſe in promiſing. The vſe of that which hath beene ſpoken thereof, is:

1 To teach vs patience, when we are croſſed in thoſe things we deſired, and wherein we promiſed great felicity to our ſelues: For God he ſaw the Vſe.

deceitfulnes of our hearts in ſuch promiſes, and that indeed theſe things would in the euent haue prooued *ſerpents*, and *ſtones*, which wee thought would haue beene *fiſhes*, and *bread*, that they would haue beene very bitter and burdenſome vnto vs, which we fancied as matters of comfort and delight.

2. Deceit. 2. To reſt contented in that eſtate wherein wee are; For howſoeuer we promiſe much of our ſelues, if our eſtate ſhould change for the better, as from pouertie to riches, from obſcuritie to glory, and greatneſſe in the world, and preſume of our owne ſtrength, not to be touched with thoſe infirmities that vſually attend ſuch eſtates; yet wee haue learned how deceitfull our hearts be herein. Haue wee then a liberall and merciful affection in our pouerty; let vs not bee ouer deſirous of a richer condition; For we know not whether then wee ſhall be of the ſame minde, yea, or no: And that affection we haue to liberality while we are poore is accepted of God for liberality it ſelfe. Take heed then of this deceit. Thou deſireſt to be *rich*, that thou mighteſt be *liberall*; So much thy heart promiſeth thee, that thou ſhouldeſt be very *liberall*, if thou wert once rich: Loe thou art *liberall*, before thou art *rich*, in regard of the *affection* and diſpoſition of thy heart; and when thou art *rich* thou art not ſo much as liberall in *affection*. Thou doſt not onely not get that liberality in *action*, which thou promiſedſt thy ſelfe in riches, but alſo thou leeſeſt, together with thy pouerty, that liberality in *affection* which then thou haddeſt. O deceitfull heart, who by promiſing vs more, makeſt vs to haue leſſe! Deſire then rather

to

to keepe thy pouerty, that thou mayeſt keepe thy *liberality*; remembring that of *Salomon*, that though *that which a man ſhould ſpecially deſire to his goodneſſe*, that is, to doe good in workes of liberality; yet a *poore man*, that hauing nothing to giue, hath yet a giuing affection, *is better then a lier*; that is, as I take it, better then ſuch a rich man, who before he was rich, would bragge much what he would doe if he were rich, and yet being rich, is poorer in liberality then euer hee was: who is therefore in regard of this deceitfulneſſe of heart worthily called a *lyar* by the Holy Ghoſt. Be not then, through this deceitfulneſſe, moued to the deſire of an higher and greater eſtate. *If there be a willing minde, God accepts man according to that he hath, and not according to that he hath not.* Then againe, conſider with thy ſelfe, what likelihood there is, that thou ſhouldeſt doe a greater good, (which belongeth to a higher place) being therein, who canſt not doe the leſſer good. (which belongeth to a meaner place) wherein now thou art. Thou art a bad poore man: thou wouldeſt be a worſe rich man. Thou art an ill Gentleman: and is there any hope that thou wouldeſt be a better Noble-man? In pouerty and meaneneſſe thou canſt not be free from thoſe infirmities whereto that eſtate is ſubiect; and yet thinkeſt thou to eſcape thoſe whereto Riches and Honour lie open?

Pro. 19. 22. opened.

2 Cor. 8. 12.

3 Neuer to be ouer-bold or lauiſh in promiſing much of our ſelues. Doe wee with the moſt; but ſpeake we with the leaſt: For our hearts will deceiue vs. Wee would hardly giue our words for a falſe Knaue, that had often deceiued vs. Why then learne

3. Deceit.

learne wee not the like wiſedome here, not to promiſe any great matters of our ſelues, ſince wee haue ſuch deceiuing hearts, as will ſhame vs in the end, if we preſume any thing farre on them. It is a ſhame to vs, when others, of whom wee haue promiſed much vnto our friends, ſhall deceiue vs: Therefore the Apoſtle, hauing promiſed *Titus* no ſmall things concerning the Corinthians, ſaith he was not *aſhamed in that whereof he had boaſted of them vnto* Titus, 2Cor.7.14.16 becauſe their doings had abundantly iuſtified his ſayings. Thereby inſinuating, what a ſhame it would haue beene vnto him, if the Corinthians had deceiued that hope, and confidence which hee had of them. O then what a foule ſhame muſt it needs be, when our owne hearts ſhall deceiue vs in that which wee haue promiſed of them to God? Suffer we not then our tongues to run ouer in this kinde, leaſt it fare with vs, as with that ſame young man in the Goſpell, who came running in all the haſt to our Sauiour, crying out, *Good Maſter, what good thing muſt I doe to get eternall life*? Mar.10.17.22. therein ſecretly promiſing that hee would bee willing to doe any thing Chriſt ſhould command him; For it is as if he ſhould haue ſaid: O let me but know what is to be done, and be it what it will be, loe here I am ready preſt to doe it. But when Chriſt told him what was to be done, *Goe ſell all, and giue to the poore, &c.* then he ſlunke, and ſhrunke backe. For how many are there, that through this kinde of deceitfulneſſe, Ruth.1.10.14. deale with God as *Horpha* did with *Naomi*, making her beleeue that nothing ſhould be able to ſeparate them! there was no hoe, but ſhe muſt needs follow

Naomi

Naomi into Iudea: but ſhee was ſoone intreated to ſtay behinde, and take her leaue. The Prophet *Oſea* bringeth in the Iſraelites, renuing their couenant with the Lord, in very ſerious manner; *Come, let vs returne to the Lord, &c.* One would thinke heere were an excellent ſpirit of ſincerity. But God, diſcerning guile in this their ſo hot & haſty zeale, paſſeth this ſentence vpon it; *What ſhall I doe vnto thee O Ephraim? &c. All thy righteouſneſſe is as the morning dew.* And therefore when our hearts promiſe any thing to God, whether openly or ſecretly, we muſt deſire Gods ſtrength to inable vs for performance, as *Dauid*, hauing promiſed, *I will keepe thy ſtatutes*, prayeth, *forſake me not ouer-long*. Yea, we muſt in this caſe deale with our hearts as *Ioſua* did with the *Iſraelites*, promiſing their ſeruice to the Lord: O ſayes *Ioſhua, ye cannot ſerue the Lord, he is a iealous God &c.* So wee in like manner muſt propound to our ſelfe the difficultie of doing any good thing: both in regard of our *weakeneſſe*, and Sathans *wilineſſe*. And as in being ſurety to man for our brother, the Scripture exhorts vs to be well aduiſed what wee doe; ſo much more ought we to be heedfull, and conſiderate in this ſuretiſhip to God for ſuch falſe hearts as theſe are, that weighing well our owne inability to doe ſo much as the leaſt good, we may neuer preſume to vndertake any ſuch matter, otherwiſe then in the deniall of our ſelues, and in the earneſt crauing of the preſence of the ſpirit, without whom wee can neither promiſe, nor performe as we ought.

Hoſ. 6. 1.

Pſal. 119. 8.

Ioſh. 24. 16. 17 18. 19.

Pro. 6. 1.

CHAP.

Chap. XXI.

Of foure deceits of the heart in practiſing.

4. In practiſing: where the

NOw we are come to the fourth and laſt head of the firſt kinde of the *ſelfe-deceiuing* of the heart, namely, the deceitfulneſſe which is in *practiſing*. And this ſhews it ſelfin diuers particulars.

I Deceit is, in the hearts ficklenesin good.

1. The deceitfulneſſe of heart in practiſing, appeareth in the *ficklenеſſe* and *vncertaintie* thereof; whereby it commeth to paſſe, that we cannot hold on a conſtant tenour in any good courſe, without making of many interruptions. Many begin to enter into ſuch and ſuch good wayes of repentance and reformation, but they ſoone grow weary, and breake off. *Nabuchadnezzar*, ſeeing the excellent propheticall ſpirit of *Daniel*, in interpreting his dreame, was ſo affected, that only *Daniels* God muſt be the true God. And yet this laſted not long. For within a little while after, for all this, his Idoll muſt bee worſhipped vnder paine of death. And after this, the ſight of the miracle in the three childrens deliuery, that the fire which was fire to burne the bands wherewith they were tyed, was no fire, ſo much as to ſindge their apparell: how did it further worke vpon him, and wring from him the acknowledgement of the true God? yet, for all this, not long after, wee may ſee him ietting it in his Palace, and as proudly as euer aduancing himſelfe aboue the Lord. Neither is it thus onely with the wicked, but in the godly alſo themſelues, in the true

Dan. 4. 47.

Chap. 3. 5.

true practiſe of godlineſſe, though not in like manner, whence it is, that they finde ſuch vneuenneſſe in their liues, that they are ſo off, and on, ſo out and in; now in good frame, but by and by ſenſibly diſtempered, and altogether vnlike themſelues. Sometimes how are we hoyſed vp to the very skies, in aboundance of pure and heauenly meditations and conſolations, as it were rapt vp with *Paul* into paradiſe, or aſcending in *Elias* fiery chariot into heauen? Otherwhile againe caſt downe into the very deepes of hell, not able to pray, heare, meditate, with any feeling of comfort. Sometimes in prayer transformed in our ſoule (ſo are wee rauiſhed) as Chriſt was in body, when he prayed. Other-while againe as heauy in prayer as the ſleepy Diſciples with Chriſt in the Garden; the wings of our faith being clipt, our prayers lye groueling on the ground. Sometimes ſo comfortable and couragious, that we can ſay with *Dauid*, *Though I were in the valley of death, yet would I feare none ill:* otherwhile againe ſo deaded and deiected in our ſpirits, that we are like him, when he ſaid, *One day I ſhall die by the hand of Saul.* Sometimes ſo ſtrong in faith, that we can ouercome the greateſt dangers, and with *Peter* can walke vpon the ſwelling waues: By and by ſo faint, and brought to ſo low an ebbe that wee fall downe euen in farre leſſer dangers: as *Peter* began to ſinke at the riſing of the winde. Sometimes ſo patient that wee can quietly beare the greateſt indignities; preſently after ſo impatient, that we can not put vp the ſmalleſt vnkindneſſe: As *Dauid*, patient in *Sauls* perſecution, impatient in *Nabals* diſcourteſie.

Luk. 9. 29.

Pſal. 23. 4

1. Sam. 27. 1.

courteſie. To conclude. In the hearing of the word, how doe we feele ſometimes our hearts to burne, and glowe within vs? O the heauenly affections we then feele inkindled! O the ſweet diſpoſition, and frame our hearts be in then! Little would wee thinke then that afterward wee ſhould be ſo much cooled, as we are very quickly after our departure from this fire, and comming into the freezing ayre of the world: In which regard, as *Chryſoſtome* ſaies, the Miniſters haue the greater trouble, becauſe they neuer finde their worke as they left it, as other workmen doe, the Smith, the Ioyner, &c. who as they left their worke in the euening, ſo they finde it in the morning: but Miniſters ſhall finde their worke altogether put out of frame and order, by reaſon of our deceitfull hearts, that ſteale from vs thoſe good affections we had before. If a horſe naturally trot, and for ſome ſpace of time hath accuſtomed himſelfe thereto, though by Art hee be broken, and made amble, yet in iourneying he will bee euer and anone offering to goe out of his amble into his trot: So regenerate men, becauſe naturally their hearts are euill, though in part mortified by grace they haue learned to doe well, yet euer and anone they haue experience of the readines of their heart to breake out into their olde courſes. Corruption in them will haue ſome flurts. Our heart is the inſtrument wee muſt worke with, in the ſeruice of God: But a deceitfull inſtrument will not hold out in working; no more will our deceitfull heart in the ſeruing of God.

Hom. 13. ad pop. Antioch.

1. Deceit.

The *ſecond point* of deceitfulneſſe in this kinde, is in the

the *ſlipperineſſe* of our hearts; whereby it comes to paſſe that they giue, both God, and our ſelues, the ſlip, whileſt they are in the performance of good exerciſes. As when in prayer, meditation, and hearing of the word they ſlily ſteale away, and play the fugitiue, carried away with idle, and wandring imaginations. This deceitfulneſſe the moſt holy haue miſerable experience of; their hearts herein dealing with them, as if our ſeruant, imployed in ſome buſineſſe, together with our ſelues, in the middeſt of the worke ſhould priuily ſteale away, we not marking, or minding of him. That holy Father *Auſten* felt this, and bewailed it in himſelfe, that in his moſt ſerious meditations of heauenly things, his minde was eaſily diſtracted by the ſlighteſt occaſions. Concerning the which hee thus writeth; "Let euery man therefore marke and conſider "what doings there are within in the heart, how "oftentimes our prayers themſelues are interrup. "ted with vaine thoughts, ſo that our heart can "hardly ſtand ſtill with God: Though yet it would "lay hold on it ſelfe, and ſo make it ſelfe to ſtay with "him, yet in a ſort it flyeth away as it were from it "ſelfe, neither can it find any bounds whereby it "may keepe in it ſelfe from flying away in her wan- "dring motions, that ſo tarrying ſtill with the Lord "it may be refreſhed with ſweet delights by him. "Hardly among many of our prayers meet we with "ſuch a prayer. Euery one would be ready to ſay "that this were ſo onely with him, and that others "were not troubled in like manner, vnleſſe we had "heard *Dauid* in a certaine place ſaying: Therefore "thy

The ſlipperineſſe in the very act of performance.

Confeſſ. 10. 35

In Pſal. 8. 9.

2. Sam. 7. 27. cleared by Auſten. *Dixit ſe inuenire cor ſuum quaſi ſoleret fugere, & ille ſequi quaſi fugitiuum, & non comprehendere, & clamare, &c* Pſal. 38.

"thy ſeruant hath found his heart to pray vnto "thee. *Loe, hee ſaies that he found his heart, as though his heart were wont to flye away from him, and he faine to runne after this fugitiue, and being not able to catch it himſelfe, to cry to the Lord, my heart hath left me.* So farre *Auſtine* excellently letting forth this deceitfulneſſe of our hearts, Would we not count him a deceitfull friend, who, when wee ſhould haue greateſt vſe of him, would then be ſure to be out of the way? Alike deceitfull muſt our hearts needs be, the chiefeſt inſtrument wherewith we are to ſerue the Lord; And yet when Gods ſeruice is to bee performed of vs, our hearts are then to finde, they haue runne away from vs, and ſo, when we ſhould ſeeke God, we muſt firſt goe ſeeke our ſelues.

III. Deceit, ſecret foiſting in of corruption into good actions.

The *third deceit* is, when our hearts doe priuily, and ſecretly, wee ſcarce perceiuing it, foiſt in, and cloſely conuay ſome corruption into our good actions, euen then, when we are in the very act of performance. And with this deceit are euen the children of God themſelues exceedingly troubled. For howſoeuer they propound not to themſelues any of theſe by and baſe reſpects of praiſe, and vaine glory, &c. in their good actions, but rather do ſet themſelues againſt them; yet theſe things doe come in by ſtealth, and ſlily inſinuate, and winde in themſelues into their hearts, as once the ſerpent into the Garden. So fitly in this regard doth the Prophet call our heart deceitfull, in that word, in the originall, from whence *Iacob* had his name, becauſe our fleſhly hearts doe the ſame thing, to the ſpirit, in doing of good, which *Iacob* did to his brother

ther, comming out of the Wombe, as it were ſupplant it, and catch it by the heele, when it is in running of the Chriſtian race; for what elſe doe they, when they intrude and obtrude vpon vs their owne carnall and corrupt affections? Looke how thoſe *Samaritanes* would haue had their fingers in the building of the Temple with the Iewes; namely, with a purpoſe to haue deſtroyed it, and looke how *Iehu* offered ſacrifice to *Baal*, killing his prieſts at the ſame time; and looke how *Huſhai* went to *Abſolõms* company to ouerthrow him: Alike deale our hearts with vs; needes will they intermeddle in our good actions, but it is but to rob vs of them, by transforming them into ſinne, through the mixture of their corruption: For when there ſprings vs any ſweete fountaines of grace within vs, then doe they cloſely (as once the *Philiſtims* dealt with *Iſaacks* wells, which hee had digged) caſt in their filthy dirt and duſt, euen to ſtop them vp therewith: They drop downe from their impure hands ſome filth, vpon that pure webbe the Spirit weaueth, and ſo make it a menſtruous cloath: They cunningly put in their leauen into the ſpirits dough, and ſo ſowre it, and make it diſtaſtfull to the Lord. When ſometime the ſpirit of grace is offering to put forth it ſelfe, as once *Zarah* in *Thamars* wombe, yet by reaſon of this deceitfulneſſe of our hearts, it recoyles preſently, and goes backe, ſo as *Zarah* did, and the fleſh like *Perez*, that ſteppes before it; and ſo as they were deceiued when *Zarahs* hand was firſt ſeene, ſo wee often, when we feele our ſelues making ſome offers towards God. For as knauiſh cony-catch-

ers, watching the times when honeſt men are to goe to ſome ſolemnity of feaſting, craftily thruſt in themſelues, that they may filch ſomething away: ſo where Grace is to imploy her ſelfe, Corruption will be ſure to haue an oare in this boate, and to intereſt it ſelfe in the good action, that it may by this meanes ſteale away the beſt part of our comfort therein: As in the loue of grace and vertue in good women, it comes ſometimes to paſſe, that the impure and filthy loue of luſt and concupiſcence, by certaine iuggling feates of conueyance, cogges in it ſelfe. Therefore. S. *Paul* writing to *Timothy*, a man rarely mortified, biddeth him yet to exhort younger women *with pureneſſe*, or *chaſtly*: becauſe through the deceitfulneſſe of his heart, euen then, whileſt he was exhorting them to chaſtitie, ſome vnchaſte motions might come creeping into his owne heart, and ſteale vpon him vnawares. And ſo in preaching, while the Miniſter is ſtirring vp others to the zeale of Gods glory, through this deceitfulneſſe of heart, it comes to paſſe too often, that thoughts of pride and vaine-glory poppe in themſelues, to defile and deface the glory of the worke. In which regard *Auſten* ſaies, that it is harder to preach holily, then to heare, writing vpon that of *Dauid*; *Thou ſhalt make mee to heare the voice of ioy and gladneſſe*; which he reades ſomething otherwiſe, thus: *Thou ſhalt giue ioy to my "hearing*. Where vpon hee thus writeth: The hea- "rers of the word are more happie then the ſpea- "kers. The learned-hearer may bee humble; but "the ſpeaker hee muſt ſtriue againſt pride, and the "deſire

1. Tim. 5. 1. ἐν πάσῃ ἁγνείᾳ.

In Pſalm. 50.

Fœliciores ſunt qui audiunt, &c.

" deſire of pleaſing men, that they cloſely creepe not in vpon him, and *cauſe him to diſpleaſe God, &c.* The like deceit are we ſubiect vnto in prayer alſo: Witneſſe *Ionahs* example, of whom it is ſaid, that he then prayed, when indeed hee did nothing but quarrell with God. Read the words of that his prayer, and yee ſhall find nothing prayer-like in them: They ſeeme rather to bee a brawle, then a prayer. How then is he ſaid to pray? No doubt feeling his weakeneſſe in giuing place to anger, he thought to ſtriue againſt it, and in this good minde addreſſed himſelfe to prayer: but yet loe the deceitfulneſſe of his heart; while by prayer he thought to haue ouercome his anger, anger ouercame him and his prayer too, turning it into a iangling and wrangling expoſtulation with the Lord. Thus other-while men ſetting themſelues to meditate againſt ſome ſinne, in the very act of meditation haue beene inſnared therein. For as in ſpeaking againſt ſome ſinnes, it falls out that others ſometime are taught to practiſe them, (which was *Solons* reaſon of making no lawes againſt the killing of our parents, leaſt by forbidding it he ſhould teach it,) ſo alſo in thinking againſt ſome ſinnes, our ſelues may be caught: And when men in their thoughts haue beene framing their mindes to reconciliation with their aduerſaries, in the remembrance of the iniuries receiued, they haue beene further incenſed then before. *Peter* did wel to aske the queſtion, *Maſter ſhall we draw the ſword?* He did not aske this queſtion as the princes in *Ieremy*, whether they ſhould goe downe into Egypt, being before reſolued to goe downe, what-

Ionah. 4.1.

Luke 22.

Ier. 42.

ſoeuer the Prophet ſhould anſwere: No, we are not to thinke that *Peter* had made a reſolute anſwere to his queſtion before hee made it being fully purpoſed to draw, before he asked the queſtion: No, hee did not ſo fouly diſſemble; But in asking the queſtion hee ſeemed to be framing his minde to more moderation, and willing to bee aduiſed and directed by Chriſt, but yet withall exaſperated with the inſolencie of the aduerſarie, and indignitie of the fact, he could not holde his minde in that temper of moderation, to ſtay the anſwere of the queſtion; but euen in asking drew, the deceitfulneſſe of his heart preuenting Chriſts anſwere. So againe, oftentimes in many of our actions, where we thinke we doe intend a good end, and doe indeede in ſome ſort intend it, there yet withall, vnder hand, gets into our mindes the conſideration of ſome other ſiniſter and crooked reſpect. As *Moſes* pretended to the Lord, that the conſcience of his owne weakeneſſe, and inſufficiency, made him ſo fearefull of vndertaking the office he impoſed vpon him, leſt by this meanes Gods glory ſhould be foyled in him: Neither did he altogether diſſemble therein; But withall, there ſecretly lurked another matter beſide the feare of himſelfe, namely, the feare of *Pharaoh*, leſt hee would haue reuenged the *Ægyptians* quarrell vpon him: And therefore God ſeeing that, ſaid vnto him; *Ariſe* Moſes, *goe thy waies, they are dead that ſeeke thy life.* So when we deſire that our children, or others vnder our charge, ſhould thriue in godlineſſe, this is a good deſire, but how often doe the eyes of our mindes looke a ſquint at Gods glory herein;

herein; & (whatſoeuer our own pretences and conceits, may bee) like *Demetrius*, pretending *Dianaes* glory againſt *Pauls* doctrine, when yet it was his own gaine he more ſpecially intended, how often are we carried away with a reſpect of our ſelues, that wee might reape ſome credit in the good ſucceſſe of our labours? And therefore excellently the Apoſtle, purging himſelfe of this corruption, writeth thus vnto the Corinthians; *Now I pray to God that ye doe no euill.* The Corinthians might obiect. Thou thus prayeſt, not ſo much for our good, as for the credit of thine owne Miniſtery. The Apoſtle therefore by way of preuention addes, *not that we ſhould ſeeme approued*, hauing our labours thus bleſſed: *but that ye would doe that which is honeſt, though we be as reprobates*; in an honeſt deſire of your owne good doe wee deſire it, without any reſpect of our ſelues. Againe, when the children of God are humbled and caſt downe in godly ſorrow for their ſmaller ſinnes, often vpon this occaſion the heart beginneth to conceiue thoughts of pride. O there are few that take notice of ſuch ſmall ſinnes, or are ſo touched for them, as I. And ſo the theefe Pride, ſteales away our humilitie, as it doth alſo all our other graces, it being almoſt all one to be ſimply proud, as to bee proud becauſe of our humilitie, to be vncleane, as to be proud becauſe of our chaſtitie, &c.

Act. 19, 20.

2. Cor. 13. 7.

The *fourth deceit* of the heart in practiſing, is when it cauſeth vs to leape from one extreame to another, paſſing by the meane; as from prodigality, to couetouſneſſe, from Couetouſneſſe to prodigality skipping ouer liberality. In the former leape the couetous

IV. Deceit, leaping from extreame to extreame.

tous man hath a fair pretence. O why ſhould I waſtfully miſpend Gods creatures? why ſhould I make my belly my God? But why doſt thou not rightly vſe Gods creatures? why doeſt thou make thy mony thy God? The prodigall, lately couetous, his colour is as good, why ſhould I make my ſelfe a drudge to my goods? yea, and why ſhouldeſt thou make thy ſelfe a drudge to thy pleaſures? In the ſame kinde of deceit are ſome brought from preſumption to deſperation, from thinking their ſins are nothing, and that they can repent when they liſt for them, to thinke that they are greater then that euer they can repent, or find mercy at Gods hand. By the like deceit are men come from too much honouring of Miniſters, which was in poperie, to too much contemning of them. As it was in the Church of Corinth, ſome would giue too much to the Miniſters, ſeruily apprentiſing their iudgements vnto them, *I am Paules, I am Apollos*: Another ſort, to auoide this extremitie on the right hand, went as farre out on the left, in the vtter reiecting of the miniſtery: *I am Chriſts*, I care not for any miniſter, but will bee taught immediately by Chriſt himſelfe. And therefore *Paul* after hee had refuted thoſe offending in the exceſſe, leaſt any through this deceitfulneſſe ſhould decline too much to the defect, he wiſely qualifies the matter: *Let a man yet thinke of vs as of the Miniſters of Chriſt, & diſpoſers of the ſecrets of God.* Let no man thinke that there is no other way to auoid too much dignifying the Miniſters, then too much nullifying of them. This is like the husbandmans error, when in correcting the crookednes of a twig,

1. Cor. 1. 12.

1. Cor. 4. 1.

hee

nee writhes it too much the other way. A deceit that befell the Fathers, who in their zealous deteſtation of hereſies, haue in their diſputation ouerſhot themſelues ſomtimes, and gone too farre on the other ſide. As, *Clemens* was ſo far carried againſt worſhip of images, that hee condemned the Art of painting. An example of deceit in this kinde wee haue in *Peter*, who for not ſuffering Chriſt to waſh his feet, hearing that fearefull anſwere, *Vnleſſe I waſh thee thou haſt no part in me*, laſhed out preſently as farre the other way, *Lord not feete onely, but hands and head and all.* But it was his feete onely that Chriſt would waſh, not his hands or head. So the Corinthians, being reprehended for their remiſſneſſe, and careleſſe ouer-ſight in not puniſhing the inceſtuous perſon, fell to ouer rigorous ſeuerity, in not freeing him from puniſhment, in not looſing him vpon his repentance. So S. *Auſten* confeſſeth of himſelfe, that in his deſire to auoid carnall delight in ſinging, he fell into that extremity of ſeuerity, as to condemne all delightfull melodie, tickling the eare. The errour in the primitiue Church was, to magnifie the Apoſtles writings, in contempt of their vocall doctrine. *The letters*, ſaid the falſe Apoſtles, concerning *Paul, are ſore and ſtrong: but his bodily preſence, and his ſpeech is of no value.* The Papiſts at this day haue auoided this errour, by falling into the contarie of aduancing the doctrine which the Apoſtles, ſay they, deliuered by word of mouth, their vnwritten verities, to the ſhamefull diſparagement of their written doctrine. And to conclude, how many of vs, through the deceit, haue beene brought from

Ioha. 13.9.

Confeſ. lo. 34. Aliquando autem fallaciam hanc immoderatius cauens, errore nimia ſeuerita-te, vt melos om-ne cantelinarum ſuauium ab auribus meis remoueri velim.

1 Cor. 10. 10.

Popiſh ſuperſtition to prophane and irreligious Atheiſme? From the blinde zeale without knowledge, to a colde and heartleſſe knowledge without zeale, from works without faith, to faith without workes, from ſhaking off the yoke of that Romane tyrannie, to ſhake off the ſweet and eaſie yoke of Chriſt too, and ſo to an ouer-licentious and lawleſſe diſſoluteneſſe. From the leauing of Popiſh faſting, pennance, confeſſion, to the contempt of true Chriſtian faſting, repentance, confeſſion; and from the errour of the merit of good workes, to a ſhamefull neglect of them. So that we did more good workes (I meane outwardly in regard of the matter) in Poperie, for our owne glory, then now wee doe for Gods glory, though Gods glory ſhould bee a far more powerfull attractiue to good workes then our owne.

And theſe be the foure
firſt deceits in
this kinde.

(*.)

Chap. XXII.

Of eight more deceits in the ſame kinde.

V Deceit, ſliding from the meane to an extreame.

TO goe yet forwards in theſe deceits, The *fift* is when our hearts cauſe vs to degenerate from the meane to the extreame, ſpecially that which hath greateſt reſemblance with the meane. Wherein our hearts deale with vs, as the Diuel would haue dealt with our Sauiour, when vpon occaſion of his ſtrong faith in his Fathers prouidence, which hee had ſhewed in reſiſting his firſt temptation, chuſing rather to liue by his faith in want of bread, then vpon his motion to command the ſtones to be made bread, when, I ſay, vpon this occaſion, he would haue cunningly brought him on in his ſecond temptation to preſumption in caſting himſelfe downe headlong from the top of the pinacle, as being an action which would carry a great colour of a very ſtrong faith indeed. *Peter* hauing made a notable profeſſion of his faith, *Thou art the Chriſt, the ſonne of the liuing God*, and being therefore much commended by our Sauiour, preſently thereupon tooke occaſion to fall from the *true boldnes* of *faith*, to the *ſawcineſſe* of *preſumption*, in aduiſing his Maſter to decline the croſſe, whereupon the ſaluation of all the elect depended. So likewiſe, from iuſt and lawfull zeale, how eaſily through this deceitfulnes doe we ſtray into blind boldnes, and vnaduiſednes? as the common people of their owne heads throwing downe images, and the Browniſts as they call

in ſeparating from our Churches; the like was the zeale of *Peter* in drawing out his ſword, in his Maſters quarrell, and cutting off *Malchius* eare: as alſo of two of his fellowes, calling downe for fire from heauen, to conſume the inhoſpitall Samaritans. In all theſe, Zeale degenerated, and became like wine turned into vinegar. As alſo in the Iſraelites, when they were carried ſo farre in their zeale and indignation againſt the Beniamites, that they ſware raſhly they would none of them giue any of their daughters to wife to a Beniamite: So ſhould a whole Tribe haue periſhed, and the Church & Common-wealth haue beene weakened and impaired. What madneſſe was this, in puniſhing others ſo farre to exceede, that therein alſo we ſhould puniſh our ſelues? Like the hands and other outward parts in the Parable, which denying to miniſter food to the belly, becauſe as they ſaid it was idle and lazie while they laboured, did therby pine and conſume themſelues. And yet to this end the deceitfull hearts of the Iſraelites bring them, vpon occaſion of their iuſt and lawfull zeale. So eaſily may the Diuell caſt in his wild-fire into this fire of zeale. Thus, from the iuſt reuerence of holy men, came in religious adoration; as we may ſee in the examples of *Cornelius* and *Iohn*, rebuked by *Peter*, and the Angell. So alſo, from godly ſorrow how eaſily doe our deceitfull hearts carry vs to immoderate and exceſſiue penſiueneſſe; from being *poore in ſpirit*, to be *deſperate in ſpirit*. As the Apoſtle ſheweth, admoniſhing the *Corinthians*, that they would comfort the inceſtuous ſinner, and releaſe him of his excommunication, leaſt he ſhould vpon

Iudg. 21. 1.

occa-

occaſion of longer continuance in his iuſt ſorrow, be ſwallowed vp of deſpaire. *For we are not ignorant,* ſaies the Apoſtle, *of Sathans wiles*, namely, how he laboureth to bring vs from the iuſt meane, to the exceſſe. And as it is Sathans, ſo alſo it is one of our owne hearts deceits; his deceits, by our conſenting being made ours, as I ſhewed in the beginning. Thus from the true practiſe of mortification, in taming & keeping vnder our fleſhly abſtinence, many haue brought themſelues to too great an auſterity and ſeuerity. Hence the whippings and ſuch like exerciſes of the Papiſts. Hence the diſcipline that hath bin vſed in Monaſteries, and the practiſe of ſome that would neuer eate but running, leaſt they ſhould feele ſome pleaſure and delight in eating. *Timothy* was caught in this error, when vnder the colour of abſtinence, for the reprouing of the luxurious *Epheſians*, hee had ſo far macerated his body, that the Apoſtle was faine to preſcribe him Phyſicke. This may teach vs what an eye wee had neede haue ouer our ſelues euen in the practiſe of the beſt things, becauſe nothing more eaſie, by reaſon of the deceitfulneſſe of our hearts, then to mixe ſomething of the extreames with the meane; ſo that wee can hardly be angry without ſinning, beleeue without preſuming, repent without deſpairing, feare without doubting, be merry without vaine lightneſſe, be ſad without heauy and vnprofitable dumpiſhneſſe.

2. Cor. 2. 11.

1. Tim. 5. 23.

The *ſixt deceit* is, when wee incroach vpon God in thoſe things wherein hee hath giuen vs ſome liberty in his word going beyond the bounds he hath there ſet vs. God hath giuen vs liberty, yea indeede hath

VI. Deceit, Incroaching in the vſe of things lawfull.

hath impoſed a neceſſity vpon vs to ſeeke the maintenance of our owne credit and good name, that ſo we might be the fitter inſtruments of glorifying him in our ſeuerall callings, but herevpon, as S. *Auſten* hath well obſerued, through the deceitfulneſſe of our hearts, we are drawne on to deſire and delight in the loue, the reuerence, the praiſe of men it ſelfe, and to like well enough of it, to be loued and reuerenced, not *for Gods cauſe*, but euen in *Gods ſtead*. But this deceit is ſpecially in the vſe of things indifferent, as meate, mirth, marriage, recreation, ſleepe, apparrell, and ſuch like. Of all which, God indeed hath granted vs the vſe, yet not ſo, but hee hath confined vs within certaine limits, and as vnto the ſea, hath ſet vs our bounds, ſaying; *Thus farre ſhalt thou goe and no farther*. Now our deceitfull hearts hauing once gotten this by the end, that ſuch and ſuch things are indifferent, and ſo may lawfully be done, thinke they are then on a ſure ground, and ſo care not how farre they laſh out; as though there were no reſtraint in the vſe of things indifferent. And thus it is ſtrange to ſee, how that which is lawfull, drawes on that wich is not conuenient, yea, and what horrible ſinnes are ſwallowed downe vnder the name of things indifferent. Come to a ſwiniſh Epicure, that makes his belly his God, and tell him of his abuſe of Gods creatures: he will anſwere preſently, why ſtraiten you my liberty in the vſe of the creatures which Chriſt hath purchaſed for me? Hath not God giuen vs *wine to make glad the heart?* Yes to make *glad*; but drunkenneſſe and ſurfeiting makes it heauy; *Take heed*, ſaith our Sauiour, *leaſt your hearts be made heauy* Luk. 21. 34.

with

Confeſ. l. 10. c. 36. Itaque nobis quoniam propter quædã humanæ ſocietatis officia neceſſarium eſt amari & timeri ab hominibus, inſtat aduerſarius vbiq; ſpargens in laqueis. Euge, Euge, vt dum auidè colligimus incaute capiamur, & à veritate tua gaudium noſtrum deponamus, & in hominum fallacia ponamus, libeatq; nos amari, & timeri, non propter te, ſed pro te.

with ſurfetting and drunkenneſſe. Thus wee ſee how eaſily our deceitfull hearts remooue the ancient bounds ſet by God, which to doe, but with men, is a deceit not to be ſuffered: And ſo it ſteales on further, till at length it bring vs from *Chriſtian libertie*, to a moſt *vnchriſtian libertiniſme*, and *luxurious licentiouſneſſe*. Behold then heere a noble deceit; while men thinke they take and vſe their liberty, indeed they looſe it: For in the vſe of theſe things, wherein God hath made them free-men, they make themſelues bond-men; being *brought vnder the power* of thoſe things which they vſe, as the Apoſtle elegantly ſpeaketh; For they ſo inthrall themſelues to the luſt of their ſenſes, and of their bellies, that though their owne, and others deſtruction be ſometime ioyned with the vſe of ſome of theſe things, they cannot yet forbeare: Which ſeemed to be the fault of ſome of the Corinthians, couering their intemperancie, & loue of their belly, whereby they hazarded ſome of their brethrens ſoules, with the pretence of Chriſtian liberty. So much the Apoſtle, not obſcurely, intimates, when vnto that deceitfull obiection, *All things are lawfull*, he frameth this anſwere, *But I will not bee brought vnder the power of any thing*: I will not make my ſelfe a ſlaue to my belly, whoſe Lord I ſhould bee. So alſo God hath giuen vs liberty to deale in the world, and worldly occaſions; But here, an inch being giuen, wee take an ell, ruſhing our ſelues ouer head and eares in them, to the preiudice of faith in Gods prouidence, and of the exerciſes of piety. So God hath giuen this liberty to his Miniſters, to take of their flockes ſufficient maintenance:

Pro. 23. 10.

1. Cor 6. 12.

He

He that attends vpon the altar, may liue of the altar. But *Bernard* obſerued it, in ſome of his time, that thence tooke occaſion to riot and ruffle it out vpon the Altar, though yet the Scripture ſaith not, the Miniſter may luxuriouſly lauiſh it, but onely liue of the Altar. The Scripture alſo permits feaſting and merry making: But how eaſily heere doe wee ouerſhoot our ſelues? not onely the common ſort in their quaffings, carouſing healths, and ſcurrilous mirth, but euen the better ſort alſo, exceeding the bounds of moderation. *Auſten* confeſſeth his errour here. *Lord*, ſaith he, *drunkenneſſe is farre from mee; let it not once come neere mee: As for gluttony it ſteales ſometimes vpon thy ſeruant: I pray thee remoue it far from me. But who is there that ſometimes is not carried away beyond the meaſure of temperance?* Thus parents, becauſe of the lawfulnes of naturall affection, fall to cockering of their children: In all theſe and ſuch like caſes, wee muſt bee as iealous of our ſelues, as *Iob* was of his children in feaſting; For here the deceit is ſo much the more eaſie, by how much our ſuſpition of it is the leſſe, preſuming vpon the lawfulneſſe. But wee muſt oppoſe to this deceit that of the Apoſtle; *All things are lawfull, but all things are not expedient.* Circumſtances of time, place, perſons muſt be conſidered: Otherwiſe that ſaying is true: *Hee that will doe all lawfull things*, all that hee may, *will quickly come to doe vnlawfull things*, ſomething that he may not.

In Epiſt: Conceditur tibi vt de altari viuas, non vt de altari luxurieris.

Confeſſ. 10. 31. Crapulam non-nunquam ſubrepit ſeruo tuo.

Clem.

VII. Deceit, Iuſtling out a greater good by a leſſe.

The *ſeuenth deceit* is, when vpon ſome care of doing a leſſe good, wee iuſtle out the greater, and that oftentimes when it is moſt ſeaſonable. *Martha* was thus

thus deceiued, when her care of performing one good dutie in giuing the beſt, and moſt repectfull intertainment to *Chriſt* ſhe could, detained her from the hearing of the Word, a matter of far greater moment. Thus many that reade not all the week long, knowing yet that reading is a duty commaunded by GOD, will therefore bee reading of the Scriptures in the Sermon-time, at the Church. Some alſo are at home in their priuate prayers and meditations, when the Church is aſſembled together, and with priuate ſeruice exclude the publique. Others in hearing of the Word, while they minde the method and order of the Preacher, and matters of knowledge, they neglect that which concernes affection: And diuers ſuch like. Heere remember, that howſoeuer in euill things that rule be falſe, *of euils chooſe the leaſt*, yet in good things the contrarie is true: *Of goods chooſe the greateſt.*

The *eight deceit* is, when hauing performed ſome good ſeruice to God, we thereupon take occaſion to be the more careleſſe and ſecure: Like boyes, who after they haue followed their Bookes hard in the ſchoole, think then they are priuiledged to ſport and play reakes. So is it with vs. We may eaſily feele this diſpoſition in our ſelues, to be ready to pleaſe our ſelues in vnlawfull liberties, when we haue pleaſed the Lord in lawfull duties. We may ſee it in *Ionah*, after his embaſſage faithfully diſcharged to the Niniuites, breaking forth into anger againſt the Lord: and in *Ezekiah*, after his notable ſeruice, both of praier in ſickneſſe, and of thankſ-giuing after deliuerance, fouly ouer-ſhooting himſelfe in a vaine oſtenta-

VIII Deceit, After good ſucceſſe to grow ſecure.

ostentation of his treasures to the Babylonish Embassadour. Therefore after a lightening, take heede of a foyle. Neuer haue we greater cause to tremble, then after wee haue well acquitted our selves in the performance of some good duty. Then wil our hearts be seeking of vnlawfull liberty, & offring to steale away from God, that after their paynes in his seruice they might refresh themselues with some pleasure of sin.

IX. Deceit, The fleshes peruerse imitation of the spirit.

The *ninth deceit* is, when the flesh doth peruersly imitate the spirit in vs; when as the Diuell transformeth himselfe into an Angel of light, so our fleshly and corrupt hearts into the similitude of spiritual, & renewed. How is this? Specially in the raising vp of many good and holy motions, meditations, desires, & affections in our minds. For example, otherwhile in prayer, or in hearing of the word, there come into our mindes such and such thoughts, and good purposes of doing this or that good worke; sometimes also many good affections, as of griefe for our sins, and such like, which yet are nothing to our present, either praying or hearing. Here our deceitfull hearts will be ready to thinke these come from the spirit of grace; but the truth is they come from our owne carnall hearts, and the Diuell together, both mutually conspiring to deceiue vs. For the Spirit of God hath no such office to draw away mens minds from hearing the Word: No, it openeth the heart, it boareth through the eares thereof, and maketh vs to attend. So the spirit of God hath no such office neither as to trouble mens mindes in prayer, with thoughts impertinent: No, the spirit is the spirit of prayer, and chaseth away all straglng thoughts, and keepeth

our

our mindes ſteady and attentiue in prayer. Therefore aſſure thy ſelfe, here is noble iugling. Theſe thoughts ſuggeſted, though in themſelues Diuine, yet the ſpirit that ſuggeſts them in this faſhion, is not diuine, but fleſhly, or diabolicall.

X. Deceit, treachery in temptation.

The *tenth deceit* is, when in temptation our hearts betray vs like *Iudaſes*, into the diuels hands. If one liuing familiarly with vs, ſo that we repoſe ſome truſt in him, ſhould yet walking abroad with vs, and ſeeing ſome enemy come to offer violence, runne away from vs, would wee not account him a deceitfull perſon? much more if he ſhould conſpire with the enemy, and take his part againſt vs. So is it heere with our hearts, that lye continually in our boſomes, and pretend great kindneſſe, and friendſhip, no ſooner yet can the Diuell ſet vpon vs with any temptation, but they forſake vs, yea, they deliuer vs vp into his hands. Herein dealing with vs as the falſe-hearted men of *Keilah* would haue done with *Dauid*. As *Dauid* miſtruſted them, ſo ſhould we theſe hearts. We neede not to aske the queſtion, as *Dauid* did of the men of *Keilah*, *will they deliuer vs:* Wee may aſſure our ſelves they will. Such is the depth of their falſhood. *Iudah* when he went out in the morning to the ſheepe-ſhearing, had no ſuch purpoſe as to commit inceſt with *Thamar*, but yet for all that being tempted, ſee how his owne heart deceiued him, and gaue him the ſlip, yea, thruſt him into the hands of the temptation. And alas! who ſees not this falſeneſſe of his owne heart, yea euen then when we goe forth into the world with a purpoſe againſt ſuch and ſuch ſinnes? yet no ſooner

1 Sam. 23. 11.

are the leaſt tiſing and tempting occaſions offered to our eyes, eares, or other ſenſes, but we are caught preſently.

XI. Deceit, by minding future good to neglect preſent. 1. Sam. 10. 7.

The *eleuenth* deceit is, by holding vs occupied in thinking of ſome good thing to come to make vs neglect our preſent duty. Here wee ſhould remember that ſaying of *Samuel* to *Saul*, *When this ſhall come to paſſe*, namely thy kingdome, *doe that which comes next hand.* It is a folly to leaue certainties for vncertainties. Thou haſt certainty of that which is preſent. If thou wilt lay hold vpon the preſent occaſion thou mayeſt; But as for that which is to come, thou art wholly vncertaine, thou knoweſt not whether there will euer be any occaſion of good for thee to lay hold of, or no. Herein mee thinkes the deceit of our heart is like the practice of *Tobiah* and *Sanballat*, againſt *Nehemiah*, who would haue drawne him away from the repairing of the citie by calling him to conference, and conſultation with themſelues; ſoour hearts doe often diuert vs from the proſecution of many good purpoſes, by caſting other odde impertinent matters in our way, like as in a caſe farre vnlike, the Philiſtimes diuerted *Saul* from the purſuit of *David*, or as the Foxe diuerts the huntſman ſometimes from following the Hare. But in this caſe we muſt be wiſe to anſwer our hearts, as *Nehemiah* did his crafty aduerſaries, *I haue a great worke to doe, and I cannot come downe: why ſhould the worke ceaſe, while I leaue it, and come to you.*

Neh. 2. 6. 7.

Verſe 3.

XII. Deceit. Perking of the Handmaid aboue the Miſtreſſe.

The *twelfth deceit* is, when admittance being gotten for ſomthing, becauſe of ſome other thing wherein it ſhould wait, as a handmaide on her miſtreſſe, yet

yet this hand maid beginneth to perke aboue her Miſtreſſe, and to incroach and vſurpe vpon the chiefeſt place. *Auſten* ſhewes this deceit in himſelfe, in his ſenſuall delighting in ſinging of Pſalmes, in regard of the ſweetneſſe of the ſound and contentment of his eares therein. Of which he thus writeth. *But oftentimes the delight of my eare deceiueth mee, whiles ſenſe does not ſo follow reaſon, that it can patiently endure to come behinde it, but hauing gotten to be receiued onely becauſe of it, would therefore goe before and haue the chiefety. So I ſinne in theſe things, not perceiuing it: but afterward, I perceiue it.* The naturall delight in ſinging of Pſalmes is lawfull, if it be ſubordinate, and ſubſeruient to the ſpirituall delight in the matter it ſelfe. But here was *Auſtens* deceit, that the *naturall* delight in the *ſound*, did ouertop the *ſpirituall* delight in the *ſubſtance* of the Pſalme. So it is lawfull to delight in the witty ſpeeches that are in Sermons; ſo we vſe this our delight in the *wit*, to confirme our delight in the *grace* of the ſame ſpeeches. But here is the deceitfulneſſe of our hearts, that our affection to the *wit* is farre more in ſenſe then to the *grace*, and that in affecting the wit of a Sermon, wee feele our affection to the grace ſomething ſlaked and cooled. This is as if one who is welcome to a place, onely becauſe hee is in my company, and comes as my ſhadow, ſhould yet, after hee were receiued into the houſe for my ſake cauſe my friend to thruſt me out of the dores, that he may haue all the welcome, and kinde intertainement alone.

Confeſ. lib. 10. 34. Sed delectatio carnis mea ſæpè me ſallit, dum rationem ſenſus non ita comitatur, vt patienter poſterior ſit ſed tantum quia propter illam, meruit admitti, etiam præcurrere ac ducere conatur. Ita in his non ſentiens, &c.

Chap. XXIII.

Of the deceit of our Affections in generall.

Deceit of Affections alone.

Hitherto we haue ſpoken of that deceitfulneſs of heart, which is *ioyntly* in the minde, and affections: it remaineth now, that we ſpeake of that deceitfulneſſe of the affections, *by themſelues*. Where firſt, wee will ſpeake of their deceit in *generall*, and then ſecondly in *ſpeciall*, of the deceit of ſome ſpeciall affections.

Generall, in their

The deceit of the affections in generall, ſhewes it ſelfe in two things.

1 Variablenes.

1. In that they are of ſo variable & mutable a diſpoſition, that the face of the heauens is not ſo diuers, nor the ſea, or weather, ſo inconſtant, nor the Camelion ſo changeable as they. Nothing is there ſo vnſtaied, nothing ſo vncertaine; not onely changed this day from yeſterday; but this houre, yea this moment from the former. Hence that of *Salomon*, No man knoweth loue or hatred, that is, as *Iunius* expounds it, the thing either he loues or hates, by reaſon of this fickleneſſe of our ſo eaſily alterable affections. Who would haue thought, that *Ammons* ſo hot affection to his Siſter, could euer haue beene cooled? Yet for all that, preſently after his luſt was ſatisfied, his hatred of her exceeded his former loue. Who would haue thought that the Iewes, that cried *Heſanna* to Chriſt, would after haue cryed ſo ſoone, *crucifie, crucifie*? Who would haue thought the Ægyptians ſo deſirous of the Iſraelites depature, that they

Eccle. 9. 1. Interpreted.

euen

euen wooed them to be gone, by giuing them then precious iewels, ſhould yet within ſo few houres, on the ſuddaine runne after them, to recouer them againe into their hands as before: So for ioy and ſorrow wee may ſee the like varieties and changes. *Ionas* that to day is the onely merry man, while the gourd flouriſheth, to morrow when it periſheth, none ſo penſiue or perplexed as he.

This deceit of our affections is moſt dangerous in the matters of religion; when we begin to waxe cold, hauing beene once zealous, and to eate vp that zeale of Gods houſe, which was wont to eate vp vs. Thus was it with *Epheſus*, charged by Chriſt with the loſſe of her firſt loue; and with the Galathians, that at the firſt were ſo feruent in their affections, that they could haue found in their hearts to haue plucked out their eyes for him, yet afterward were more ready to plucke out his eyes. Thus alſo fared it with the Iewes, who at the firſt followed, and flocked after the Baptiſt, and reioyced in his light but yet *for a ſeaſon* onely: *Iohn* quickly grew ſtale to them, and as our Sauiour inſinuates, no more accounted of then a *reede ſhaken with the winde*. And would to God the caſe were not alike with too many in theſe our daies.

Reuel. 2. 4.

Gal. 4. 15.

Iohn. 5. 35.

Math. 11. 7.

The ſecond thing wherein our affections ſhew themſelues deceitfull, is the blinding and corrupting of our iudgement. Theſe are our *Eues*, that doe deceiue vs *Adam*, ſaith the Apoſtle, *was not deceiued*, that is, ſo much by his iudgement, (though alſo by that too) as by his affection to his wife, which at length blinded his iudgement. True

2. Corrupting of the Iudgement.

1 Tim. 2. 14.

it is, our iudgement ſhould gouerne our affections, as *Adam* ſhould haue done *Eues*; yet thus it falleth out, that affection ouer-rules and ouer-perſwades iudgement. Wee ſee how our affections to our children, kindred and ſpeciall friends, doe often dazle our eies, that we maintaine errour and wrong. As *Barnabas* may ſeeme to haue done againſt *Paul* in his ſo ſtiffe ſtanding out againſt him in the caſe of *Marke*, who was his kinſman, as appeares, *Coloſ.* 4. 10. How often haue errours beene entertained becauſe of our affections to thoſe that bring and broach them? Hence that fetch of heretiques, obſerued by *Tertullian*, firſt to *perſwade*, then to *teach*; firſt to worke vpon mens affections, and to gaine ſome intereſt in their hearts, then afterward to labour the vnderſtanding thus prepared to wooe the Miſtreſſe by the Maide: Whereas the truth contrarily doth perſwade by teaching, not teach by perſwading. Contrarily many wholeſome truths haue beene diſtaſted, onely by reaſon of the preiudice which our naughty affections haue conceiued againſt the teachers; As in the example of *Ahab*, refuſing *Micaiahs* propheſie. Againe, whats the reaſon, that ſo many wiſe and learned men in the Church of Rome haue beene, and ſtill are ſo groſly ſeduced with ſuch foppiſh, and ſenſeleſſe errours? Euen this, their owne affection to gaine and glory, and thoſe other alluring gifts, which that ſtrumpet hath in her hand, which they cannot receiue vnleſſe they firſt take her poyſoned cup and drinke thereof. *Reward blindeth the eyes of the wiſe*; that is, our corrupt affection towards reward. When once the

Prius ſuadere quam docere.

Veritas docendo ſuadet, non ſuadendodocet.

Deut. 16. 19.

the affection is ſet vpon gaine, then preſently gaine is godlineſſe; and if a thing be gainfull, then though neuer ſo vile, it ſhall be coloured ouer, as good and lawfull. Our affections when they would haue a thing, ſharpen our wits and ſet them on worke to deuiſe arguments to ſerue their turne. But ſuſpect wee alwayes our iudgements (though they may ſeeme neuer ſo well fortified with reaſons) in thoſe caſes wherein our affections are interreſſed. Surely our affections will plead mightily, and deale craftily, rayſing vp fogges and miſts before our eyes, and ſetting falſe colours vpon things to deceiue vs. Looke how in a greene glaſſe all things ſeeme greene, and as to an aguiſh taſte all things bitter; ſo when the iudgement is diſtempered by affection, all things ſhall be iudged of according to the pleaſure of affection. Therefore *Peter* well ſayes of theſe corrupt luſts, that they *fight againſt the ſoule*; yea euen the principall part thereof, the Vnderſtanding; by making it ſeruilely to frame it iudgement to their deſire. Wee ordinarily ſee the deceit of our affections in naturall things. Fathers thinke their owne children the wiſeſt, and the faireſt. So louers their loues. The Ape thinketh his owne brats, though ougly and miſhapen, to bee fayre and beautifull. Aſſuredly theſe affections of ours, are no leſſe deceitfull in things ſpirituall. The vileſt deformities, if once they bee affections darlings, ſhall bee accounted comely ornament. Let others ſay what they will. The affections haue taken captive the vnderſtanding, and *Dalilah* hath lulled *Sampſon* aſleepe. The belly hath no eares, nor yet

1. Pet. 2. 11.

no eyes. So much for the deceit of Affections in generall.

CHAP. XXIIII.

Of the deceitfulnesse of Loue, Anger, Ioy.

Speciall.

NOW to come to the deceit of some particular Affections. And first to begin with *Loue.*

1. Loue.

The Deceit.

1. The deceit of the affection of Loue is, when we thinke we loue mens persons, as they are Gods creatures in *Adam*, and his new creatures in Christ; when yet indeed we loue not their *persons*, but their riches, honours, reputation in the world, and such like *adioynts* of their persons. In louing of our selues, we preferre our persons before our goods, or ought else; as the Diuell obserued, *Skin for skin, and all that a man hath will he giue for his life.* Now the Law is, *Thou shalt loue thy neighbour as thy selfe*: And so wee should loue him and not his. But quite contrary is it with many of vs in the louing of others; We preferre their purses and portions before their persons. Whatsoeuer we may perswade our selues, the truth is, that we loue specially in them these outward things, and know them according to the flesh. The discouery of this deceit is in the change of estate.

The discouery thereof.

1.

1. When riches are turned into pouertie, honour into ignominie; if then wee leaue our friend, it is euident we loued not his person before: For that is still the same, his piety, his parts are the same, that when

when he was rich, happily more. When the corne is ſpent, the Rats leaue the barne, and yet the roome is the ſame: It was not then the roome they loued. Here was the tryall of the ſinceritie of *Iohns* loue to our Sauiour, that hee forſooke him not on the Croſſe, as his fellowes did. For indeede Chriſt was the ſame on the Croſſe, that in the Pulpit, in the Temple: Chriſt ſuffering, was the ſame, that he was working miracles. Thus was the deceitfull loue of many Profeſſors at *Rome* towards *Paul* diſcouered, in that they ſtood not to him when he was conuented before *Nero*. Herein alſo appeared ſome vnſoundneſſe in *Iobs* wife her loue, when ſhee began to loath him becauſe of his boyles and botches. If ſhe had loued his grace, *botchie Iob*, and *poore Iob* was as gracious, as *haile Iob*, and *rich Iob*. The like may be ſaid of their loue, who depending vpon him in his flouriſhing eſtate, afterward deſpiſed him in his fall. Iob. 30.1.

2. When alſo our eſtate is changed from worſe to a better, here alſo is a diſcouery of deceitfull loue. For as in the former change vnſound loue will turne into *hatred*, ſo in this into *enuy*. Here was the diſcouerie of *Sauls* falſe heart to *Dauid*, when ſeeming to loue him dearely & entirely before, he could not yet endure him, when he ſaw him grow greater then himſelfe, and heard his *tenne thouſands*, and but his *one thouſand*. And here was a notable tryall of the ſinceritie of *Ionathans* loue to *Dauid*, when for all he knew he was to be preferred to the Kingdome, and the onely man to put him by that dignitie, yet ſtill hee continued conſtant in loue.

Where-

Whereas, if hee had loued him onely for outward respects, as because of the similitude of their dispositions, that hee was a man of a Martial spirit, and not chiefely for his piety, hee could not but vpon this occasion haue most bitterly hated him. This must teach vs in louing others, to examine our owne hearts, what it is wee loue in them; whether the Image of God, or the deceiuable shadowes of the world. And those that haue much loue, and many friends must learne wisedome, not to take all for friends that pretend affection. And because the heart of man is thus deceitfull in loue, as in nothing more, it must teach vs in the multitude of greatest and strongest friends to flye vnto God, and to make his loue our chiefest stayes: His loue I say, which is without deceit, without repentance, without the least shadow of turning. For *whom hee once loues, hee loues to the end.* Mens loue is so often deceitfull, that wee may iustly complaine with *Iob*, *My friends haue deceiued mee as a brooke:* and with the Church in the Lamentations; *My louers stand farre off from me:* and with *Paul*, *all haue forsaken me.* Leane not then on this broken staffe. Secure not thy selfe, no not in the fauour of Princes. Trust not in them, saith the Psalmist, because they are mortall, and their breath is in their nosthrils: Much more then may I say, trust not in their loue, because their loue is *mortall*, and may quickly turne into mortall hatred. Their loue may dye before themselues, they may suruiue their loue, breathing out their loue, before their breath. So much for *Loue.*

Iohn. 13. 1.

Iob. 6. 15.

Lament. 1. 2.

2. Tim. 4. 16.

Psal. 146. 4.

2. Affection is *Anger* and hatred, and inueterate

1. Anger.

anger

anger. The deceit is, when we thinke we hate mens ſinnes, when indeed it is their perſons, and that wee are angry for ſinne againſt God, when indeed it is for ſome iniurie done to our ſelues. For ſo it is, that Gods cauſe and our owne often meet together. And wherin we are wronged, therein alſo is God. Now hence by reaſon of this company and concurrence of Gods cauſe and our owne, wee are very apt and ready to deceiue our ſelues; thinking our anger is directed againſt the diſhonour of God, whereas in truth, it hath reference onely to that which is but an appurtenance and hang-by thereto, namely, our owne offence. The deceit.

The diſcouery therefore of this deceit, is, The diſcouery therof.

1. In the partition of Gods cauſe and our owne. Let vs marke how wee are affected, either when God is diſhonoured without our iniury, or we iniured without any great impeachment of Gods honour. Now if wee can be as hot as toſtes in our owne priuate iniuries, where Gods glory is not called in queſtion, and yet as cold as Ice when moſt diſhonourable indignities are offered to the Lord, without any touch of our ſelues; then it is euident, that in thoſe caſes, where Gods cauſe and our owne are ioyned together, our anger was onely for our owne, not for Gods. When our Seruants and children haue neglected their duety to vs, there is iuſt cauſe of anger: For Gods Commandement is broken by them. But deceiue not thy ſelfe, when vnder this pretence thou letteſt looſe the bridle to thy rage; For how often haſt thou thy ſelfe failed farre more in thy duty to God? how often haſt thou ſeene thy

thy Children and Seruants diſhonour the Name of the Lord many wayes, and yet waſt neuer halfe ſo angry? Here was the tryall of *Moſes* his anger: When the people murmured, and when *Korah* rebelled againſt him, here was iuſt cauſe of anger; But here Gods cauſe and his owne were coupled. Let vs therefore marke *Moſes* his behauiour when they were ſingled. *Numb.* 12. *Aaron* and *Miriam* offer him a priuate iniurie: It is ſaid his meekeneſſe was ſuch that he gaue them not a word. Againe, *Exod.* 32. the people had fallen to Idolatrie, and had made a Calfe, and *Aaron* had his hand therein: Here Gods quarrell was ſeuered from his owne; And how caries he himſelfe here? Hee ſpares neither *Aaron*, nor the people, but in a godly fit of zeale takes on, breakes the two tables in peeces, &c. A meeke lambe in his owne iniurie: A fierce Lyon in Gods. Heere was pure anger, free from guile and gall.

2. 2. If our anger be properly againſt ſinne, then it will keepe vs from ſinning groſly in being angry. For what likelihood it there that he is truely angry againſt ſinne, that commits a greater ſinne in his anger, then the ſinne whereat he is angry. Thus many are angry for ſmall offences, which indeede are ſinnes alſo againſt God: but in their anger they are ſo diſtempered that they breake out into curſing, raging, rayling, &c. which are farre greater ſinnes, then that wherewith they are diſcontent. Here was *Dauids* anger againſt *Nabal* diſcouered to be faulty. He might happily perſwade himſelfe hee had cauſe to be offended; For *Nabals* churliſh vnthankefulneſſe was odious to God: Yet that was not

not it which angred *Dauid*. For then how came it to paſſe that his anger prouoked him to ſweare, to conceiue a bloudy purpoſe of murther? Grace begets not ſinne, but holds backe from ſinne. Grace is neuer a paire of bellowes, to blow vp in vs the fire of corruption, ſo as is often our anger. And therefore our anger then is, not of grace, but of corruption.

3. Holy anger, that is conceiued againſt ſinne, doth not any thing vnfit vs for duties wee owe either God, or man; no not that man with whom we are angry. As *Moſes* was angry with the Iſraelites, and chid them ſharply, yet withall prayed for them heartily. As when our children, through their owne fault, haue got ſome ſickneſſe, for all our angry ſpeeches, wee goe to the Phyſitian for them. Chriſt when he was angry with the Phariſees, at the ſame time mourned for their ſinne. *Ionathan* was angry with his father for vowing *Dauids* death: yet his anger made him ſpeake nothing vnbeſeeming the duty, either of a ſonne to his Father, or of a Subiect to his Soueraigne. Anger againſt ſinne is alwayes ioyned with loue of the ſinner. Sincere anger is a *louing* anger, a *deuout* anger: It fits a man for the duties of loue to men, of deuotion to God. This anger is a whetſtone to Prayer, and by helpe of it, thou ſhalt pray better then before. If then thine anger ſo diſguiſe thee, and put thee out of frame that thou canſt not tell, either how to pray to God, or looke, or ſpeake louingly to man, not onely the perſon angring thee, but ſcarce any other, it is a conuiction of the deceitfulneſſe of thy anger.

3. Affe-

3.

Mar. 3. 5.

3. Ioy. Double.

3. Affection is *ioy*. In the which there is a double deceit. 1. When we thinke we reioyce in Gods outward benefits, onely as pledges of his loue, when indeede we reioyce more in the benefits themselues, then in the benefactor.

1 Deceit.

Discouery. 1.

Then discouery is, 1. By our drooping, and deiection vnder the Crosse. If it had beene Gods fauour onely wee had reioyced in our prosperity, why then is the copie of our countenance changed? for Gods fauor is still the same to his in affliction, which in prosperity, haply greater.

2.

2. By the effect of our ioy, which is the sadding and grieuing of Gods spirit. Whence ariseth a heauie lumpishnes, and vnwillingnes of Gods seruice.

2 Deceit.

2. Deceit is, when wee thinke we reioyce in the graces of Gods spirit in our brethren; for themselues, when wee reioyce in them onely as they are some way beneficiall to our selues; as in the matter of liberality. Here the triall is, to marke whether we reioyce as much in other graces, which are not so profitable to vs or in the same graces, when it fals out that they are profitable to others, not to our selues. Excellently *Paul* to *Philemon*. *Wee haue great ioy in thy loue: For by thee Brother* (not my, but) *the Saints bowels are refreshed.* Many reioyce onely in that loue which refresheth their owne bowels. Which is indeede to reioyce rather in their owne profit, then in the grace of God it selfe. For that loue which refresheth other Saints bowels, and not mine, is loue, as well as that which refresheth mine. If I reioyce in loue, because it is loue, because it is grace, I shall reioyce as well in the one, as

Discouery.

Phil. v. 7.

in

in the other. Yea, and when this grace is beneficiall to vs, rather yet in his benefit whoſe it is, becauſe of the fruit furthering her owne reckoning, ſhall wee reioyce, then in our owne.

Phil. 4. 17.

Chap. XXV.

Of the deceitfulneſſe of our Sorrow, Deſire, and Confidence.

IV, AFfection is *ſorrow*, Where there is a twofold deceit. 1. When *worldly* ſorrow ſhroudes it ſelfe vnder the countenance of *Godly vexation*, of *humiliation*. Come to many in their afflictions, and reproue them for their carnall ſorrow, and their anſwer is ready, when Gods hand is gone out againſt vs for our ſins, ſhould we not be humbled? yes, for your ſinne: But loe the deceitfulneſſe of your heart. It is the puniſhment that grieues you, not the ſinne, the Surgions plaiſter, not thine owne ſore. You grieue not at the puniſhment, becauſe of the ſinne deſeruing it: but at the ſinne, becauſe of the puniſhment following it.

4. Sorrow. Deceit two-folde.

93.

The diſcouery of this deceit, is

Diſcouery. 1.

1. When, vpon the ceaſing of the puniſhment, wee are cheered preſently, though ſtill both the guilt, and filth of our ſinne ſticke in our conſcience. Like as the fooliſh boy is glad, when the ſmarting plaiſter is of though his ſore ſtill remaine vnhealed. Whereas, if it were the ſinne that grieued

vs,

vs, our griefe, together with our sinne, should outlast the punishment. But if once we haue any ease of our punishment, wee giue ouer our sorrowing forthwith. Which shewes that with those Iewes, we mourne onely for our corne and oyle, &c.

Hos. 7. 14.

2. Discouery is by the propertie of godly sorrow, which is to make a man fresh, and nimble in his spirits for prayer, and other good duties. Whereas worldly sorrow lies heauy, like lead, vpon a mans heart, and will make a man sleepe sooner, then pray; as in *Ionas* sleeping in the middest of a terrible tempest, which droue euen the prophane Mariners to prayer; and in the Disciples, who being possessed with worldly sorrow, were neither able to watch one houre with Christ in prayer, nor fit to heare that doctrine which Christ otherwise was ready to haue taught them. For so our Sauiour told them: *I haue many things to say vnto you: but you are not able to beare them*; namely, because their spirits were dulled, and deaded, with worldly sorrow. Which euen in this sence also, may bee said to cause death; though yet the opposition of life, which the Apostle maketh in that place, 2. *Cor.* 7. seemes to restraine the sence to spirituall death. But it is true that worldly sorrow causeth euen this naturall death. Whereas godly sorrow procures a good Conscience, which is the very health of the bones, a continuall feast. Euen in the very act of mourning is a mans heart light, and cheerefull. If then wee finde our senses quickened, our spirits reuiued by our sorrow, so that wee feele it to giue wings to our prayers, which before lay groueling

2.

Iohn. 16. 12.

2. Cor. 7. 10.

on

on the ground, then haue wee an argument it is ſound, and good. For godly ſorrow is alwayes mixed with, nay indeed proceedes from, faith, which, in the apprehenſion of mercie, yeelds matter of ioy, to allay the bitterneſſe of our teares. But if wee haue no hearts to pray, if our ſorrow make vs ſpiritually, both dumbe, that wee cannot ſpeake to God, and deafe, that we cannot, with thoſe Iſraelites, heare GOD ſpeaking to vs; then haue wee cauſe to ſuſpect our ſorrow, as vnſound, and deceitfull. Exod. 6. 9.

2. Deceit of our ſorrow, when our owne priuate ſorrow is couered with the title of ſorrow for the publique euils of the Church, where we liue. Vſually it falleth out, that euery one of vs in particular are intereſted in the publike calamities of the ſtate where wee liue, and ſo are pinched with the ſenſe of their ſmart. Hence many deceitfully imagine, they are grieued for the publique euils, when indeed it is no otherwiſe for the publique, then as they touch them in particular.

2. Doe not many mourne in the aduerſity of the Goſpell, becauſe they mourne for their owne aduerſity? Oh great corruption of our hearts! O bottomleſſe pit of hypocriſie! *Greenh.* in Pſal. 119. verſe 139.

Here the diſcouery is

1. In the ſeparation of our owne cauſe from the Churches. As when, it going ill with the Church, it goes well with vs in particular. If then wee can diſtaſt our owne priuate felicities, and call them *Icabods*, as that good woman did her ſonne, when the arke was captiued; if then wee are as penſiue, as if wee our ſelues in our owne perſons ſuſtained that which the Church doth, then it is an argument our griefe is ſincere. As in *Nehemiah*, whom his owne caſe, and great grace, and authority in the Kings

Diſcouery. 1.

1. Sam. 4. 21.

Court could nothing cheere, or comfort, in the common calamities of the Church of God.

2. 2 When beſides the common euils of the Church: wee ſuffer ſome perſonall afflictions, that concerne vs ſolely. If our griefe be truely for the Churches euils, then, in this caſe, the ſenſe of griefe of the publike euils will blunt the edge of our priuate ſorrow. As in two diſeaſes of the body, the ſtone, and the goute, when they meete together, the griefe of the ſtone, becauſe it is the greater, doth take away all ſenſe of the goute, becauſe it is the leſſe: ſo heere, in a godly minde, the griefe for our owne priuate, is drowned in the greater griefe for the Churches publike diſtreſſes. But if it bee quite contrary with vs, that we cannot feele the Churches miſery, we are ſo affected with the ſenſe of our owne this is more then a preſumption, that when the Churches afflictions were our owne, we mourned then for them, onely as our owne, and not as the Churches; making the name of the Church onely a vizour and imitating *Polus*, that, vnder the repreſentation of anothers griefe, truely, and heartily lamented the death of his owne ſonne.

5. Deſire Deceit. 2. 5 Affection is *Deſire*. In the which alſo is a double deceit.

1. 1 When our *vnnaturall* deſires are cloaked with the name of *naturall*. Though mens deſires are infinite, and inſatiable, yet for all this vſually they deceiue themſelues with this, that they deſire onely a competency, neither pouerty, nor riches, but onely *Agurs* conuenient portion. Now competencie is that, which will not onely ſerue *nature*, but that

that alſo which is fitte for our *eſtate* and *calling*. And ſo that which is but competent for one eſtate and calling, and ſay a Magiſtrate, is ſuperfluitie for another, as ſay a priuate man. Well then, let vs ſee whether it bee ſo vſually with our deſires, as they pretend, that they confine themſelues within the bounds of mediocrity, and competencie. The tryall will be this, if, when they haue that which is competent, they then reſt contented. For there are three deſires; The deſire of *nature*, of *grace*, of *corruption*. *Nature* will be content with little: *Grace* with leſſe: but *corruption* is inſatiable. If then there be no hoe with our deſires, but when they haue got that which themſelues, at firſt, would ſet downe as a matter of competency, yet they ſtill are like the craning horſe-leaches, that cry *Giue, giue*, it is an argument, it is the deſire of *corruption*, not of *nature*, not of *grace*. Naturall thirſt is diſcerned from aguiſh by this, that the naturall will bee quenched with a draught, but the other is further proucked by drinking. So, when men ſhall ſay, I deſire onely a ſufficiency, if I had but ſo much, I ſhould be well apaide then, and yet, when they haue that, couet more greedily then euer before, this is an Ague, a dropſie, a diſeaſe; no naturall, no kindely thirſt. But heere, this deceit of our deſires is ſo much the harder to be diſcouered, in that it is not ſo eaſie to define in euery thing that which is competent. And ſo vnder the couer of competency wee quickly fall into the ſnare of pleaſure and exceſſe. This Saint *Auſten* excellently deſcribes in the deſire of meates and drinkes, and by like proportion we may apply

Diſcouery.

Deſideria naturalia finita ſunt ex falſa opinione naſcentia, vbi deſinant non habent. Nullus n. terminus falſo eſt. Sen.

it to the deſire of any other thing. *While*, ſaith he, "*feeling the trouble of want*, I make towards the quiet "of fulneſſe: in the very paſſage from the one to "the other, there lies in waite for me the ſnare of "concupiſcence. And wheras our health is the "cauſe of our eating and drinking, heere a certaine "dangerous pleaſure ioynes it ſelfe as a hand-maid, "and yet for the moſt part labours to goe before, "that it may ſeeme to be done for her ſake, whether "I ſay I doe, or would doe for my healths ſake. "But there is not the ſame meaſure of both. For "that which is enough for health, is too little for de-"light. And it is often vncertaine whether the neede "of my body craue more, or the voluptuous deceit "of my appetite. At this vncertaintie my vnhap-"pie ſoule reioyceth, as at the matter of her excuſe "and defence, being glad that it doth not appeare "what is ſufficient for health, that ſo vnder the pre-"tence of health, ſhee may ſhadow her intempe-"rancy.

Sub velamine neceſſitatis incidi in laqueos voluptatis. Bernard. Confeſſ. 10. 31. Sed dum ad quietem ſatietatis ex indigentiæ moleſtia tranſeo in ipſo tranſitu mihi inſidiatur laqueus concupiſcentiæ. Et ſæpe incertum vtrum adhuc neceſſaria corporis cura ſubſidium petat, an voluptuaria cupiditatis fallacia miniſterium ſuppetat. Ad hoc incertum hilareſcit infelix anima, &c. Vt obtentu ſalutis obumbret negotium voluptatis.

2. Deceit is, when our *carnall* and worldly deſires are accounted of vs as *ſpirituall*. This deceit falleth out in this caſe, when in one and the ſelfe-ſame thing which wee deſire, there is matter fit to giue contentment to both theſe deſires. As in *Simon Magus* his deſire of the gifts Apoſtolicall; beſides the excellency of the gifts themſelues, fit matter for a holy deſire, there was alſo profit, and glory that might enſue, fit matter to prouoke the carnall deſire. *Simon* would ſeeme to be deuout and holy, and to deſire the gifts for themſelues, for that worthy reckoning he had of them; But *Peter*

Act. 8. 19. 1, 2.

ſmelt

ſmelt out the cloſe deceit that lurked in his heart, and ſaw that it was a fleſhly deſire, looking toward lucre. So the Apoſtle ſaith, *He that deſireth the office of a Biſhop, deſireht a worthy worke*: Yet that deſire which many haue of it, how deceitfull is it? The worke deſired is worthy: the deſire thereof in many is moſt baſe and vnworthy: For though there bee fit matter in this office to kindle a holy and ſpirituall deſire; namely, the beautie of the office it ſelfe, Gods glory and mans ſaluation, ſhining in the very face thereof; yet withall there is ſome matter to ſtirre vp a crooked and couetous deſire, namely, the hope of gaine in a fat Benefice. Here a couetous *Balaam* will hide his baſe deſire of the reward of the office, with a pretence, of a ſpirituall deſire of the office it ſelfe. Such is the deceit of thoſe that buy Liuings vnder this pretence, that they deſire to exerciſe their gifts, which otherwiſe, the iniquitie of the times being ſuch, they cannot haue the vſe of. So alſo in the matter of marriage, this deceit is very vſuall. The party affected hath pietie matchable both to perſon and portion, and yet both theſe in good meaſure too: Here one too much wedded to the World, or to the fleſh, will cloake his affection to portion or perſon, with a pretence of affection to Pietie; as though that had the preheminence in ſwaying of his deſires; where happily, if the heart be truly ſearched, the contrary will appeare. 1. Tim. 3. 2.

The diſcouery of this deceit is, when the matter that ſhould ſatisfie the carnall deſire being taken away, there onely remaineth the inuiter and inciter Diſcouery.

of the ſpirituall and holy. For if then wee deſire not as feruently as before, wee may iuſtly feare fraud in our deſires. Here *cooled* deſires are *crafty*, *decaying*, *deceiuing*, *flinching*, *falſe*.

6 Confidence. The deceit.

6. Affection is *Confidence*. Where the deceit is, to thinke wee truſt in God, when indeed wee truſt onely in the meanes. The deceit is, both when wee haue the meanes, and when wee want them. The deceit of both is diſcouered by our behauiour towards God in the preſence of the meanes. For if then wee giue ouer praying to GOD, or abate of our feruencie in ſuing and ſeeking to him for his helpe, wee may well doubt of our confidence. For if wee doe truely relie on God, as on him who is ſufficient without meanes, and without whom euen the moſt ſufficient meanes are altogether inſufficient, why then doe wee beginne ſo to ſecure our ſelues, and lay aſide all feare, when once wee are fenced with the meanes? Againe, hauing beene ſo confident and comfortable in the enioyment of the meanes, if afterward in the time of danger, when the meanes faile vs, wee looſe this confidence, and ſhew our ſelues faint and hartleſſe Cowards; this alſo is another conuiction of deceit in our confidence. So both theſe wayes is our confidence found out to bee deceitfull, both by exceſſe of ſpirit in peace, and by want of ſpirit in trouble.

And diſcouery

The like deceits might bee ſhewed in diuers other affections. But the Worke growing bigger then I thought it would, I forbeare. So much then ſhall ſuffice to haue ſpoken concerning the deceitfulneſſe of

of the affections; as alſo concerning the whole doctrine of the deceitfulneſſe of the heart.

CHAP. XXVI.

Of the greatneſſe of the hearts deceitfulneſſe, and of the cauſe of her deceitfulneſſe.

HAuing thus ſpoken of the deceitfulneſſe of mans heart, it remaineth that now wee ſhould ſpeake of thoſe three Illuſtrations, which in the beginning we noted the Prophet vſed to ſet it forth by. Illuſtrations of the hearts deceitfulneſſe.

The firſt is, from the greatneſſe of this deceitfulneſſe. It is deceitfull, ſayes the Prophet, *Aboue all things.* Aboue all things? what, aboue Sathan that old Serpent? The meaning is not, that our hearts haue more craft then Sathan, who is an old trained Souldier, and is Craftſ-maſter in this Art, wee being but punies, and as of yeſterday vnto him, who is of many thouſand yeares ſtanding: but that that deceit which is in our hearts, in regard of vs, and the dangerous conſequences thereof to vs, is greater then that in Sathan. 1. The greatneſſe of it.

1. As to murder ones ſelfe is a greater matter then to murther another, though he doe not vſe the like cruelty in ſtabbing and wounding of himſelfe, which is often vſed in the killing of others: So alſo, to deceiue ones ſelfe (which is alſo a ſpirituall kinde of murther) is a greater deceit then to deceiue another

ther. And ſo in this ſence the deceitfulneſſe of our hearts may be ſaid to bee aboue Sathans, becauſe it deceiueth *it ſelfe*, though Sathan in his deceits bee farre more cunning and wily.

2. This amplifieth the deceit, when the perſon deceiuing, is our familiar friend, one in whom wee repoſe ſpeciall confidence. See *Pſal.* 55. 12. 13. So is it here. Sathan is nothing ſo neare vs as our owne hearts, that are parts of our ſelues. Sathan is without vs, and if we reſiſt him by faith, hee flieth from vs; but our hearts are within vs, and though we reſiſt neuer ſo much, yet this deceiuer ſtill ſticketh cloſe vnto vs: So that Sathan ſometimes leaues vs for a ſeaſon, and wee are not troubled with him, or his deceits. Luke. 4. 13. But our owne hearts, they neuer leaue vs, they dogge and follow vs at all times, in all places, vpon all occaſions ſtill ready furniſhed with deceit, to beguile vs.

3. Our owne hearts can deceiue vs of themſelues without Sathan: Sathan cannot without our hearts. And therefore in regard of vs, our owne hearts deceitfulneſſe is farre the greater, as that which giueth Sathan all his aduantage againſt vs. Hee could not deceiue our Sauiour, becauſe there was no deceit in our Sauiours heart.

The Vſe. This muſt teach vs to account of our ſelues as of our chiefeſt enemies wee are to contend within this ſpirituall conflict. The Apoſtle ſtirres vp to watchfulneſſe and circumſpection, by ſetting before vs the ſtrength of the Deuill, as being powers and Principalities, farre ſtronger then fleſh and bloud: Ephe. 6. 12. But there by *fleſh and bloud* the Apoſtle meaneth

neth, not so much the *corruption*, as the *weaknesse* of our nature. As if he should haue said, Wee haue not onely to conflict with weake fraile men, like our selues, that are but flesh and bloud; but with farre more powerfull and puissant Aduersaries, namely, the Deuils. For the corruption of our hearts is our greatest aduersary; this corrupt heart of ours is deceitfull aboue all things: euen Sathan himselfe in some sort, as wee haue shewed. And therefore wee must bend our forces against our selues, as well as against Sathan. Yea, the way indeed to ouercome Sathan, is first to ouercome our selues and wee must so take heed to our selues, of other enemies, that we must also take heed of our selues, as enemies. A thing worth the noting it is, that the incestuous person deliuered vp to Sathan, did yet repent, and come out of Sathans power. But men once deliuered to themselues, the lusts and deceits of their owne hearts, are branded out of the Scripture, as men in a most fearefull and desperate case. Therefore *Paul* in his owne person describing the spirituall fight, and the aduersary a Christian is specially to encounter with, singles out the body of sinne, this naughty flesh. *I fight not*, saith the Apostle, *as beating the aire*, and seeing no aduersary, but I see my aduersary, and strike at him: And who may this Aduersary be? He tels us in the next words; *I beat downe my body*, that is not this outward man, but the bodie of sinne, the masse of corruption, both in the soule and in the body.

Ita caue tibi vt caueas teipsum

1. Cor. 5. 5.
2. Cor. 2. 6. 7.

Rom. 1. 24.
Psal. 81. 12.

1. Cor. 9. 29.

The *second Illustration* is from the cause of this deceitfulnesse; namely, the wickednesse of our hearts.

2. The cause of it.

The

The heart, saith the Prophet is deceitfull aboue all things, and *euill*; in this latter clause shewing the cause of that spoken in the former.

Here two things are to be cleared, 1. What this illnesse of the heart is. 2. How it is a cause of the hearts deceitfulnesse.

For the first; The heart is euill, { 1. *Totally*, 2. *Originally*.

1. It is *totally* euill, and that two wayes: First, the *whole soule* is in euill: And secondly, *whole euill* is in the soule.

1. The whole soule is euill: this gall of bitternesse hath imbittered, this leauen hath sowred, this leprosie hath infected, not this part, or that, but the whole and euery part. Euen from the vnderstanding, as it were the crowne of the head, to the affections, as it were the soales of the feete, there is nothing but boyles and botches. Whereof read a most liuely description, *Ezech.* 16. In our Vnderstanding there is a very sea of ignorance, vncapable it is of things spirituall, and yet wise and wittie in wickednesse. The Conscience is full of blind feares, terrors, and torments; or else seared and senceless. The Memory slippery, and waterish, to receiue and retaine any good impressions; but of a marble firmenesse to hold fast that which is euill. The will pliable and obsequious to the Deuill; in his hands as waxe, but stiffe and hard as clay in Gods. The affections also are wholly disordered, peruersly setting themselues vpon wrong obiects: in stead of bathing themselues in the sweet fountaines of liuing waters, they swinishly lie tumbling in filthy and mirie puddles. If in

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the eye there bee a beame of wickedneſſe: O then the great ſtack that is in heart! And if the tongue but the inſtrument of the heart, bee ſuch a world of wickedneſſe, an vnruly euill, what then is the heart? The whole frame of our hearts is continually euill. O the rout and rabble of filthy and impure thoughts that lurke in this dungeon! The temple it was once of the Holy Ghoſt; but now, as it fareth with many materiall temples; which as it is reported through couetouſneſſe of Incloſers, are become ſtables for horſes: ſo this glorious temple is become a ſtinking ſtie, and ſtable of vncleane ſpirits, a cage of vncleane birds, a den of theeues, a receptacle of all manner of pollution.

Si trabes in oculo ſtrues in corde.

II. All euill, the whole body of ſinne, that is, the ſeeds and ſpawnes euen of the vileſt corruptions are in the heart of man. Naturally the beſt of vs haue an inclinableneſſe euen to the moſt odious and loathſome ſinnes. As in that *Chaos* at firſt Creation there were the ſeeds of all the creatures, fire, aire, water, heauen, earth; ſo in mans heart of all ſins. Vpon which let but the ſpirit of Sathan moue, as once the ſpirit of God vpon the *chaos*, & with the warmth of his temptations beate it, and no leſſe vgly Monſters will proceed out of our hearts, then did once goodly creatures out of that *chaos*. Hence it was that thoſe things which *Dauid* ſpake of certaine vile notorious wicked ſinners, that their *throat was an open ſepulchre, the gall of Aſpes was vnder their tongue*, &c. are applyed by S. *Paul* to euery mothers childe of vs: For there is neuer a barrell better herring, But as the holy Prouerbe is, *As in water face anſwereth to face*,

Prou. 27. 19.

face, ſo doth the heart of man to man. The image of our face in the water is no more like our face it ſelfe, then our heart is like the heart euen of the vileſt mõſter that euer was. And when we ſee ſuch monſters in them, as in looking-glaſſes, wee may ſee our ſelues, and the diſpoſition of our owne ſoules. And thus we ſee how the heart is *totally* euill.

2. It is alſo originally euill. Euill did not begin firſt to pollute thy hand, thy eye, thy eare or any of thy outward parts, but it began with thy heart, to ſeat and neſtle it ſelfe there, & from thence to diffuſe and ſcatter it poyſon into the externall members. *Out of the heart*, ſaith our Sauiour, *come murthers, adulteries, theſts, blaſphemies*, & ſuch like ſtuffe; euen as the riuers out of the Sea. This is the fountaine, from whence all the ſtreames of corruption flow: this is the wombe, in which all theſe monſters are conceiued: this is the ſhell, in which theſe Cockatrices are hatched. Thus wee ſee how we are to vnderſtand this doctrine of the hearts deceitfulneſſe.

Mat. 15. 19.

The Vſe. I. Againſt the Papiſts, that do ſomething leſſen this wickedneſſe, and will haue ſome reliques of goodneſſe to remaine, ſome freedome of will to apply it ſelfe to good. II. To teach vs all true humiliation in the ſight of our owne naturall deformitie. No outward ornaments ſhould ſo lift vs vp, as our outward filthines ſhould take vs down. Art thou troubled with pride? I can preſcribe thee no better remedie, then to looke vpon the face of thy heart, in the glaſſe of the Word. For there thou ſhalt ſee thy ſelfe ſuch an vgly, naſtie, forlorne, miſhapen creature, that thou canſt not chuſe but grow out of loue

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with thy selfe. It is thy ignorance that maketh thee so proud. If thou knewest thy selfe what thou wert, and haddest eyes to see this sinke hole, and what a deale of baggage passeth daily through it, thou wouldest be ashamed of thy selfe. God is a God of pure eyes, and cannot take any pleasure in euill: And wilt thou then take any pleasure in thy selfe, being euill, and nought but euill, yea being but a very stinking dung-hill of euill? Whatsoeuer thy out-side may be, be it neuer so faire, thy in-side is nought; thou art but like one of the Ægyptian temples, very glorious and beautifull without, but enter in, and nothing to be seene, but a Serpent, or some such venemous creature. Such litters and swarmes are there in our heartes, of vaine, vile, base, filthy, and dishonorable thoughts, affections, desires. Very *throughfaires* are they for Sathans impure suggestions to walke vp and downe in; in regard of murtherous and malitious thoughts, very *slaughter houses*; in regard of vncleane lusts, very *stewes* and *brothel houses*; in regard of the heate of boyling concupiscence, very *hot-houses*, and as the Prophet speaketh, like a *Bakers Ouen*. Shall any now bragge of his owne good nature, or cracke with the Pharisee, that he is not so bad as other men, he is no extortioner, or oppressour, &c. Yes, thou blinde and boasting Pharisee, thou hast the seedes of extortion and oppression in thee; yea, and of all other sinnes besides. And these would breake forth in thee, did not God, by his wise and powerfull prouidence, restraine thy corruption. By nature, the best, the mildest, and meekest man is a very Tyger and Lion. And wouldest thou account that

Hosea 7 4.

that Lyon to be of a better nature then his fellowes, who therfore does no hurt as they doe, becauſe he is not looſe as they are, but chayned vp? Where Gods renewing grace hath not changed our nature, it is only the powerful reſtraint of his prouidence which keepeth men from the very outrage of villany. Shall we then be proud, becauſe wee are free from thoſe offences, into which others breake forth, and thinke we are made of ſome better mould? Nay, our nature is as vntoward, and as deeply poyſoned with rebellion as theirs. Therefore rather ſhould we be humbled in ſeeing them. For, as was ſhewed, in them wee may ſee our ſelues what wee are. Peraduenture thou haſt ſome good parts of wit, memory, &c. to commend thee. Yet for all theſe, thy heart is euill, yea, without a ſpirituall change, ſo much the worſe, by how much thoſe parts are the better. Euen as the more fruitfull the ſoile is, ſo much the more will it abound with Thiſtles, vnleſſe it be tilled. And *the Lord knoweth the thoughts of the wiſe*, [that is, ſuch as excell in naturall gifts, that are the choyſeſt and moſt picked men, euen the very flowre of the reſt] *that they are vaine.*

1. Cor. 3. 20. expounded.

III. Heere Parents, and all they who ſtand charged with the education of youth, muſt remember their duty. The heart of man in generall, the heart of all mankind, is ſtrangely, and ſtrongly wicked. Euen in the heart of a yong childe, as *Salomon* ſayes, there is a *bundle*, and packe! of folly laide vp. And as *Moſes* ſayes, the thoughts of mans heart are euill, euen from his child-hood. This corruption then of nature muſt be ſubdued betimes, elſe it will grow to

Pro. 22. 15.

Gen. 8. 21.

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that head, that it will be incurable. Looke what skill, and dexterity is required to tame a wild beast, which had needs bee gone about very earely, whiles it is but a little whelpe, the same, nay farre greater, is required to tame and meeken this wilde, this wolvish, and lionish nature of ours, that it may become tractable to Gods hand.

IV. This serues to take away the excuse which is so rife in the mouths of many, that when they sweare, speak vainely, or do otherwise amisse, yet they haue as good hearts as the best. What is the reason then they haue so bad tongues? *Out of the abundance of the heart the mouth speaketh.* When I see the smoake comming out of the top of the chimney, sure I am there is some fire on the hearth. When the flouds of corruption come gushing out at thy eyes, eares, hands, mouth, there must needes be a fountaine within in thy heart. For it is the heart that is originally euill. And therefore excellently *Salomon*, hauing described the wickednesse of some mens eyes, mouthes, feete, hands, at last, giuing the reason thereof, sayes, *Lewd things are in thy heart.* And in another place, hauing said, *the thoughts of the wicked are abhomination to the Lord*; hee addeth by way of opposition, *but the words of the pure are pleasant.* The opposition seemed rather to require that hee should haue said, *But the thoughts*; But by this kinde of opposition *Salomon* would teach, that the words of our mouthes are according to the thoughts of our hearts. And therefore it is idle to talke of a cleane heart, when thou hast a foule mouth.

Pro. 6. 12. 33. 14.
Pro. 15. 26.

V. This teacheth vs a right method in the practise

ctise of repentance. That must first bee reformed, which was first deformed. Now as we haue shewed the heart is originally euill, that is the treasurie and store-house of wickednesse: Therefore the first thing in repentance, must bee the rinsing and cleansing of the heart. If sinne had begunne in thy outward man, then should thy reformation also; But *Enes* heart was poysoned before her eie. And therefore I doe not so well like their aduise, that wish men in repentance to beginne with outward abstinence from sinne, as the easier, and so by degrees to come to the inward mortification of it. He were an vnskilfull Physition, that when the head-ach is caused by the distemperature of the stomacke, would apply outward remedies to the head, before hee had purged the stomake, where lies the matter that feeds the disease. The heart, as our Sauiour teacheth, is an euill treasury, surcharged with the superfluities of all wickednesse, and hence flowes corruption, and hath a continuall eruption in the outward man; So that it is impossible, the outward man, or actions thereof should bee reformed, as long as the heart remaines vnpurged. Things in themselues good comming yet from an vncleane heart, are naught. Therefore *Salomon* excellently sayes, that not onely the *pride* of wicked mens eyes, and hearts, but euen their very *plowing*, that is, whatsoeuer they doe in things lawful as eating, drinking, sleeping, yea, in the seruice of God, is *sinne*. Listen we then rather to the Prophets counsell, *O Ierusalem wash thine heart*, and to the Apostles, *Cleanse your hearts you sinners*. Let none thinke they are reformed enough when they haue brought

Prou. 21. 4. opened,

Ier. 4. 14. mes. 4.

their

their outward man to ſome ciuill conformity, their hearts yet inwardly ſwelling againe, till they are ready to burſt, with aboundance of euill and noy ſome luſt. No, the heart, as it is the fountaine of this *naturall* life; and as at firſt it was the fountaine of a *ſinfull* life; ſo alſo muſt it be the fountaine of a *ſpirituall* life; that as in the motion of the *primum mobile* in the heauens, al the inferiour ſpheres are moued together with it: ſo here, the heart being ſpiritually mooued by the holy Ghoſt, in the work of conuerſion, al our outward parts may moue together with it; euery one of them receiuing from it, as from a good treaſurye their ſeuerall portions of goodnes. *Mat.* 12. *Pro.* 4.

So much for the firſt point, what this wickednes is. The ſecond is, that this wickedneſſe of the heart is the cauſe of this deceitfulneſſe: which is the meaning of the Prophets coniunction of wickedneſſe with deceitfulneſſe in this place. For this property of deceitfulneſſe is by the Apoſtle giuen to ſinne: and ſo our hearts come to be deceitfull, as they are defiled with ſinne. For ſinne blindes the minde, and ſo makes it eaſie to bee deceiued, and to miſtake. Wee ſee how eaſily blinde *Iſaack* miſtooke the younger ſonne for the elder. As eaſily are our blind hearts deceiued, miſtaking the motions of the fleſh for the ſpirit, ſuggeſtions of Sathan, for the voyce of the holy Ghoſt, pretences and colours of zeale, for true and naturall zeale, &c. Thereafter therefore as ſinne is more or leſſe in the heart, ſo is deceit. The moſt godly men, by reaſon they are not wholly free from ſinne, haue alſo experience of this deceitfulneſſe: But the deceitfulneſſe of wicked mens hearts is farre Heb. 3. 13.

greater, by reaſon that ſinne in them is farre greater, euen in his full ſtrength and vigor, but in the godly ſinne is as it were wounded in the head, and crazed in the braine, and ſo leſſe able to deceiue. The Scripture cals ſinne in the godly, the *old man*; Now olde men that are ready to dote for age, are twice children, and haue no great ſtore of craft.

Vſe 1. This muſt teach vs, as we deſire in the profeſſion of religion, not to bee deceiued by our owne hearts, ſo to purge, to rinſe, and renew them daily by repentance, not ſuffering the leaſt ſin to be harboured there. For if we haue an euill heart, affecting and nouriſhing but any one ſinne, this heart will deceiue vs in the end, whatſoeuer be our profeſſion of religion. *Iudas* may be an example for vs. His heart was an euill heart, a couetous heart, euen in the greateſt heat of his following Chriſt, and preaching the Word. Therefore alſo it proued a deceitfull heart, and at laſt betrayed him into the hands of that fearefull ſin of betraying his Maſter. Neither is there any other reaſon why thoſe forward and feruent ones, in the parable of the ſtony ground fell away, but the want of a *good and honeſt heart*, which onely they that are figured by the laſt kinde of ground haue. For as an honeſt man will not deceiue another, with whom, ſo neither will an honeſt heart deceiue the man himſelfe in whom it is. This was the reaſon why *Pharaoh* and other, their fits of godlineſſe did not laſt; becauſe there was no true change of their naughty and corrupt hearts. Remember wee then the Apoſtles warning, *Take heed leaſt there bee in you an euill heart, to depart away from the liuing God.* Heb. 3. 12. Where there

is

is an vnſound heart, there will be Apoſtacy in the end, whatſoeuer ſhowes be made. For an euill heart is alwayes a deceitfull heart.

Againe, this muſt further teach vs not to truſt them, in whom we doe diſcerne an euil and vnſound heart, let their outward ſhowes be neuer ſo glorious. For an euill heart will deceiue the man himſelfe in whom it is, much more will it deceiue others. How now can any man ſafely repoſe any confidence in an vnregenerate friend or ſeruant, whoſe hearts are euil and vnrenewed, though otherwiſe neuer ſo ciuilly honeſt? What aſſurance can I haue of him, that hath none of himſelfe? Or how ſhould I thinke he would not deceiue mee, who in the end muſt needes deceiue himſelfe?

CHAP. XXVII.

Of the vnſearchableneſſe of the heart, and of ſixe notes to diſcouer it.

OF the two former illuſtrations of the hearts deceitfulneſſe, the *greatneſſe* of it, that it is *deceitfull aboue all things*, and the *cauſe* of it, that it is *wicked*, wee haue ſpoken: The third illuſtration followes, which is from the *vnſearchableneſſe* of it, *who can know it?* that is, few or none can know, not onely others, but not their owne hearts. 3 The vnſearchablenes of it. Where is it.

Obiect. This may ſeeme to be againſt that of the Apoſtle; *No man knoweth what is in man, ſaue God, and*

1.Cor. 2. 11. *the ſpirit of man.* *Anſw.* Man knoweth his inward thoughts, purpoſes, and deſires, but the frame and diſpoſition of his heart hee knowes not, nor yet alwaies the qualities of thoſe thoughts, whither they tend, what ſecreet deceit lyes and lurkes in them. Hee thinks that lawfull, which is indeede vnlawful. Therfore *Dauid* cryed out, *Who knoweth the errours of his*
Pſal. 19. *life?* As it fareth with the eye, which ſeeing other things, ſees not it ſelfe, nor the face wherein it ſtandeth, ſo is it with our hearts, knowing other things, yet ignorant of themſelues, ſtrangers at home: We know not what we are in preſent, much leſſe what wee ſhall be hereafter, in tryall and temptation. So that that which *Salomon* ſpeaketh of Kings hearts;
Pro. 25. 3. *The heauens in height, and the earth in deepeneſſe, and the Kings heart, can no man finde out,* in regard of their ſecret proiects and deſignes, is true alſo of all our hearts, in regard of their ſecret wickednes. Men think indeed that they know themſelues well enough. And it is growne into a Prouerbiall kinde of ſpeech, I know it as well as my ſelfe. Whereas in truth there is nothing wherein we are more ignorant. An euident argument whereof is that pride and ſelfe pleaſing, that naturally is in vs all. If thou haddeſt once ſeene what an vgly & deformed face thy heart hath, if thou kneweſt what horrible filthines and corruption were encloſed in thy heart, this would humble & abaſe thee, both before God and man; this would bring thee quite out of heart, and conceit with thy ſelfe, and make thee according to the Apoſtles pre-
Phil. 2. cept, *thinke thy ſelfe worſe then any other.* But alas, how ſwell wee in a conceit of our owne excellency?

how

how ſtretch wee out our plume? how deſpiſe wee in others regard of our ſelues? when yet if wee throughly ſaw the cloſe corruptions of our owne hearts, we ſhould thinke the worſt better then our ſelues. Yea, in our very prayers, ſpeaking to God, how farre are we from the true humbling, bowing, and proſtrating our ſpirits before the Lord? Whereas if we ſaw and felt our pouerty and miſery, we ſhould ſpeake to God, as the poore beggerly wretch doth to the rich man. *The poore man*, ſaith *Salomon*, *ſpeaketh ſupplications*. Prou. 18. 23. When a man comes abroad with his face full of ſpots, it is a ſigne that he knowes not of them, that he did not vſe the Looking glaſſe before he came out: A farre more certaine ſigne it is, that as yet we haue not in the Law ſeene the faces of our hearts, when we can ſo boldly and impudently come both into Gods and mans preſence, with groſſe corruptions vnwaſhen out. When *Iob* ſaw in Gods glory as in a glaſſe, his owne corruption, how was hee preſently meekned? then he layes the hand on the mouth, abhorres himſelfe in duſt and aſhes, and vilifies himſefe to the full. Iob. 42. 5. 6. *Peter* alſo vpon like occaſion cries out; *Depart Lord from me, I am a ſinfull man*. Luke 8. 5. 6. According to our humility is our knowledge of our ſelues. The more wee ſee our corruption, the geater will be our humilitie. When *Paul* ſaw the filthy puddle of concupiſcence that was in him, then was hee throughly taken downe indeed. Before he ſeemed to bee aliue to himſelfe, but this ſo gaſtly a ſight of the filthy viſage of his owne heart, as at his firſt conuerſion it almoſt ſtrucke him dead, ſo long after it made him cry out; *I am carnall: Miſerable man that I am.*

Our great pride therfore argues great ignorance, our little humility, but little knowledge of our own harts

The Vſe. 1. Let vs not beare out our ſelues too much vpon any mans iudgement. For if wee know not our ſelues, and ſo may bee deceiued in our ſelues, much leſſe then can others know vs, and ſo, farre more eaſily may they bee deceiued in vs. 1.Cor.4.4. *I iudge not my ſelfe*, ſaith the Apoſtle, *for though I know nothing by my ſelfe, yet am I not thereby iuſtified.* He that iudgeth me is the Lord, who is greater then our hearts. Euen the beſt haue many ſecret faults, which they ſpie not, & therefore haue need to pray: *Lord cleanſe vs from our ſecret ſins.* Though our owne hearts condemne vs not, yet may we not pleaſe our ſelues therein, but ſtill dread wee the ſecret deceit of our harts, ſo vaſt gulfes, that the bottome can hardly be ſounded. As *Socrates* in reading a Booke gaue this cenſure; thoſe things which I vnderſtand, are good, ſo alſo, I thinke, are thoſe things I vnderſtand not: ſo in iudging of our hearts, contrarily; that which I haue found out, & doe diſcerne in my heart is exceeding ill; ſo I thinke is that alſo which as yet I doe not diſcerne. By that little wee haue already found out, ſhould we iudge of the reſt.

II. Here is comfort for Gods children, who ſeeing their owne corruptions, are exceedingly caſt downe, and affrighted with ſo fearefull a ſight. But wee muſt learne to diſtinguiſh betweene corruption *ſeene*, and the *ſeeing* of corruption. The corruption which we ſee, offereth matter of diſcomfort; but the ſeeing of corruption yeeldeth great comfort. For here the Prophet telleth vs, that no man can know

it,

it, namely, of himſelfe, and by the light of his owne reaſon onely. An argument therefore that God hath annoynted thy eyes with ſpirituall eye-ſalue, is, when he hath thus enabled thee to ſee thy owne corruption. Comfort thy ſelfe then in this worke of Gods mercy, and aſſure thy ſelfe that that God who hath giuen thee to ſee, will giue thee alſo in time, to ſubdue thy ſeene and diſliked corruptions.

III. This muſt teach vs to trauell with our owne hearts, in bringing them to a ſight of their owne corruptions. If wee be admoniſhed of ſome man, with whom we conuerſe, that he is falſe and hollow, how will wee labour to finde him out, and detect him? The Scripture hath giuen vs warning of our owne hearts, that they are deepe and deceitfull beyond all meaſure. Doth it not then ſtand vs in hand to labour to finde out this deceit and wickedneſſe? What a ſhame is this, that man who flyes vp into the heauens, and deſcends downe into the deeps, & knowes all other things, ſhould yet onely not know himſelfe that hee ſhould dig into the belly of the earth for gold & ſiluer, and ſhould not dig into his owne heart to purge out the droſſe which hath corrupted all that gold which grew there at the firſt?

Here none may diſcourage himſelfe with theſe words, *Who can know it?* for they argue not an vtter impoſſiblitie, but an exceeding difficultie. Which ſhould ſharpen our deſires and endeauours, for the getting of this knowledge.

For firſt, there are certaine diſcoueries, whereby euen others may come to the knowledge of our hearts in ſome meaſure. And ſecondly, in the word

of God there are infallible Notes, whereby examining our hearts, wee our ſelues may know them, when others cannot ſo well.

Meanes of diſcouery.

For the firſt. There are ſixe more eſpeciall meanes of tryall, and diſcouery of our hearts.

1 Diſcouery. by the Word.

1. Is *the reuelation of Gods word*, whether the Law or Goſpell. For whereas corruption lay a-ſleepe in vs before the ſound of the word awakens and inrages it: *When I would haue healed Iſrael*; namely, by the admonitions and rebukes of the word, *then the iniquitie of Ephraim was diſcouered*, ſaith the Prophet. Before the Law came, *Paul* felt ſinne more quiet, as if it had beene dead: but ſayes he, *when the Law came, then ſinne reuiued.* The like our Sauiour ſhewes of the Goſpell, that when it comes, it ſets men together by the eares, onely becauſe it worketh vpon their corruption, which being by this meanes exaſperated, ſhewes it ſelfe.

Hoſ 7.1.

Rom.7.9. Luke 12.51.

2. Is *affliction*, both priuate and perſonall; as alſo publike in the perſecution of the Church. The Sea, when it is calme weather, is as ſtill and quiet as any riuer: but let the windes once riſe, and you ſhall ſee a difference: Then you ſhall ſee nothing but raging and ſtorming, and foming out mire & dirt. In peace wicked mens corruptions lye hid, then they will carrie themſelues to God and man more moderatly: but let God lay affliction on them, and then as Sathan falſely charged *Iob*, ſee if they will not ſpit the very poyſon of their blaſphemy in the face of God himſelfe. Yea, the regenerate man himſelfe would hardly thinke there were ſo much infidelitie, impatiency, frowardneſſe, rebellion, faint-heartednes, loue of

1. Diſcouery, by Affliction.

of the world, and ſuch like corruptions, as he ſhall finde and feele experience in the day of affliction. Therefore doth *Iames* call afflictions, temptations, becauſe they ſerue to try vs what is in vs, and to diſcouer the hidden corruption of our hearts. As *Moſes* telleth the Iſraelities, God therefore humbled them with want, to proue them, and to know what was in them, that is, to make knowne. Here was the tryall of *Abrahams* ſound heart, when God laid that croſſe vpon him, that grieuous commandement of killing his onely ſonne with his own hands; *Now I know*, ſaith God, *thou feareſt me*, that is, as *Auſten* expounds it: Now I haue made it knowne: For God is ſaid to know, when he makes vs to know: and in ſuch ſpeeches, hee tels vs of his owne working of knowledge in vs, not of his owne knowledge. So we ſay a *ioyfull day*, and *ſad weather*, onely becauſe of the effects in vs. For did not God know before that *Abraham* feared him? yes well enough. But *Abraham* did not know it before ſo clearely and certainly; For by meanes of this tryall hee came to know himſelfe. For vſually man thinketh he can doe that which indeede he cannot. And contrarily: It is then as if God ſhould haue ſaid: Now haue I made the world and thine owne conſcience know thou feareſt me: Now I haue giuen thee a thorow tryall of the integritie of thine owne heart. Here alſo was the tryall of *Iobs* good heart. Though in his proſperity he had triall of it by his many good workes, wherein he was as rich as in his other riches, yet wee ſee how ſlanderouſly the Diuell impeached it as mercenary; *Doth Iob ſerue God for nought?* Therefore that he might haue

Iames 1. 3.

Deut. 8, 2.

In Pſal. 44. Dicit ſibi manifeſtare, quod facit tibi manifeſtare: Opus ſuum tibi dicit, non cognitionem ſuam. Dicimus plerumq; lætas dies quando ſereniſſimus; nunquid ipſe dies gaudet? ſed gaudentem dicimus quia gaudentes nos facit. Sic & deus cognoſcere dicitur quando cognoſcentes nos facit. Dicit ad Abr. Nunc cognouiſti: Antea non cognouerat? ſed ipſe Abr. antea non cognouit, quia ipſe tentatione ipſe ſibi innotuit, plerumq; enim putat homo ſe poſſe, quod non poteſt, &c.

a more thorow proofe of his integritie, all his outward proſperitie was taken from him. And then how meeke, how patient was hee? no murmuring, no grudging, but *the Lord hath giuen and taken, bleſſed be his name.* Hee did not then ſay (as *Chryſoſtome* excellently notes) How ſhall the poore doe, that were wont to bee cloathed with the fleece, and to bee fed with the fleſh of my cattle? If not for my ſake, yet for ſuch poore ones, my flockes might haue beene ſpared. And ſo *Iobs* graces ſhined more gloriouſly when his houſes were ouerthrowne, then when the doores of them were ſet open for the poore to enter in; when his flockes were ſtollen from him, then when the poore were ſuſtained by them: For then hee ſhewed loue to men, but now hee ſhewed a more ſpeciall kinde of loue and obedience to God. For as in the Olympicke games, the people might farre better iudge of the feature, and elegancy of the fencers bodies, when they were naked, then when their cloathes were on: ſo may we then beſt iudge of our ſelues, when God hath ſtript vs ſtarke naked of all the garments of our outward glory and proſperity.

Hom. 1. ad pop. Ant.

But a farre more excellent triall are the common afflictions of the Church in perſecution. For as the Apoſtle ſpeaketh of hereſies, ſo is it true alſo of perſecutions, that they *muſt needes bee, that the approued may bee made knowne.* To this purpoſe excellent is the ſpeech of old *Simeon* to the Virgin; *That Childe is appoynted for a ſigne, to bee ſpoken againſt, that the thoughts of many hearts may bee opened.* Therefore Chriſt muſt bee contradicted, and oppoſed by the high

1. Cor. 11. 19.

Luke 2. 34.

high Priests and Gouernors of the people, that so the hidden hypocrisie of those which before followed him, and cryed *Osanna*, might be detected, as also those their peruerse and vnsound thoughts of cleauing to Christ, if he had proued a temporall King, and had brought temporall felicitie. Loe then a knife to open the hearts belly, the knife of persecution. Here was the triall of *Nicodemus*, and *Ioseph* of *Arimathea*, with whom it fared in their affection to Christ, as with *Ioseph* sonne of *Iacob*, in his affection to his brethren: When he saw them in anguish and distresse, then hee could conceale his affection no longer, but cryed out, *I am Ioseph your brother*: For a *brother*, saith *Salomon*, *is borne for aduersitie*; namely, then to discouer his affection, if hee haue any. So when these two saw the vniust and cruell dealings of the Priests with Christ their elder brother, then though before they were but close Disciples, and one could hardly tell what to make of them, yet then they manifested themselues; then their loue, their zeale, and harty affection to Christ brake forth. For as *Salomon* discouered the true mother from the false, by taking a sword to cut the childe in two: so doe persecutours discouer true Children of the Church from false, when by the sword of persecution they strike at their Mother. O there bee many of vs in these dayes of peace, that makes great showes: when the Fanne comes it shall appeare whether wee be chaffe or wheat. The house built on the sand carries as good a show as the house built on the rocke, and in a cleare Sun-shine day glisters as gallantly; but the windes

Pro. 17. 17.

windes and tempeſts when they are vp, will quickely ſhew the difference. When a Seruing-man followes two men walking together, we cannot tell who is his Maſter, till they part: ſo when the Goſpell, and outward proſperitie goe together, it is hard to iudge whether of them wee follow, till God make a ſeparation of them by perſecution. A Wolfe may fayne himſelfe to bee a ſheepe by wearing ſheepes skinne; but let his fleece bee ſhorne, it will neuer grow againe, and thereby he will eaſily bee diſcouered to be no true ſheepe: for the true ſheepes wooll will grow againe after ſhearing: And ſo will Chriſts ſheepe, after they haue beene ſhorne by perſecution. So a Parrot can counterfeit mans voyce but, let it be beaten, and then it will fall to it owne naturall voyce.

Now as by affliction we may iudge of our hearts for the time *preſent*, what they *are*, ſo alſo for the time *to come*, what they *will be*. For *impatience* in *preſent aduerſitie*, argues there will bee *inſolencie* in *future proſperitie*; and ſo diſcouers that *deceit* whereof wee ſpake; namely, that if we were in a more plentifull and richer eſtate, wee would bee better, then now we are. Chap. 10.

3. Diſcouery, by Proſperity.

3. *Tryall* is by proſperity, nothing inferiour to the former by *aduerſitie*: For as ſome like Snailes puſh out their hornes till they bee touched: ſo others with *Ionathan* follow chaſe well, till they come where honey is. Nay, many there are whom affliction hath not detected, that peace and proſperitie hath. The Parable of the Sunne and the Winde is knowne. Some of thoſe in *Queene Maries* dayes, who

who kept their garments of faith and good conscience fast on, for all the shaking of the boysterous windes, which then raged most fiercely, yet afterward by the flattering raies of that sweet sun-shine which followed, were tised to vnbutten themselues, and throw of their coates, at least, to weare them more loosely. How chaste was *Dauid* in his afflictions? If an hundred *Bathshebaes* had then met him in the wildernesse, hee would not much haue beene moued. But we know afterward, when hee was at rest in his Kingdome, how fearefully hee was foyled. So that, that which once those women sang of *Saul* and *Dauid*, by way of ioy and congratulation, may we as truely sing of these two trials, by way of mourning and lamentation. Aduersity hath slayne his thousands, Prosperity tenne thousands. These two of all others are the soreſt trials and haue greatest force of detecting; especially, when they come both together, as in the three children; who at once were tryed, both by the sweetnesse of the musicke, to enchant their senses, and by the terrour of the fire to affright and astonish their hearts. Dan.3.5,6. And so haue many holy Martyrs beene tryed both wayes, both by the threatnings, and by the faire and large promises of their aduersaries. Contrary to that God gaue in charge to *Laban*, to speake neither *euill* nor *good* to *Iacob*, that is, neither by flattery, nor force to goe about to bring him backe againe. Gen.31.24. And this argueth notable soundnesse in deed, when in both these trials together, we can acquit our selues. As in the Baptist, neither ouercome with *Herods* prison, nor with the peoples conceiting

ceiting of him to bee the *Messiah*. In *Paul* and *Barnabas* also, standing out both against the prepostterous affection of the *Lycaonians* when they would haue Deified them, and against their diuelliſh rage, when they would haue ſtoned them. In *Daniel* likewiſe, whom neither the *Lyons* denne, nor the Kings fauours and honours could any whit corrupt. Good gold put it into the fire, and there it will bee purged and refined: into the water, and there likewiſe it will ſhine brighter. So a good man, when hee is in the furnace of affliction, there he will leaue much of his droſſe behinde him: and when he flouriſheth in outward bleſſings, they, together with his inward graces, ſhall bee as a iewell hung vpon a golden earing; he will verifie *Salomons* Prouerbe, *The crowne of wiſe men is their riches*. But the vnſound Chriſtian is like to clay. It will quickely bee ſcorched, and dried vp in the fire; and it will ſoone melt away and bee diſſolued in water. As affliction would diſcouer his infidelity, diſtruſt in God, impatience, rebellion, &c. ſo a proſperous and flouriſhing eſtate will bewray his pride, inſolency, contempt of, and cruelty againſt his poore brethren, beſides his wantonneſſe, voluptuouſnes, vncleanneneſſe; all which lay ſmothered in affliction like as poyſon doth in the Snake, while hee is benummed with cold: Let a man handle a Snake then, and hee ſhall not feele his ſting; ſo one would thinke it were a harmeleſſe creature: but bring him to the fire, and then touch him when he is well warmed, and thou ſhalt know he hath a ſting, So oftentimes many corruptions, as cruelty, ambition, luxury,

Multorum quia imbecilla ſunt, latent vitia: non minus auſura cum illis vires ſuæ placuerint,

are

are as it were benummed, and frozen in men with the cold of pouerty, obſcurity, and other ſuch like pinching croſſes. Their wickednesſe is an vnfolded, an implicite wickednesſe, like ſome peſtilent fruit in the bud, or bird in the ſhell. But let the heate, the warmth, the ſun-ſhine of honour, riches, authority, once open a way to their wickednesſe, and furniſh them with meanes and occaſions of doing wickedly, and then they will vnfold their naughtineſſe at large, and fully ſhew themſelues what they are. What an humble man was *Saul* before he was King, and in the firſt beginnings of the Kingdome? but afterward being confirmed in his Kingdome, what a tyrant proued he? Therefore, it is ſaid that *Saul* raigned but two yeeares, becauſe after the two firſt yeeres, though hee helde the gouernment ſtill in his hands, his deceitfull heart was diſcouered, and he did no longer raigne, but tyrannize. So was it with *Nero* alſo, for the firſt fiue yeeres, whom rule and domination diſcouered to be a very monſter of nature. So truely it is ſaide, that in place of rule and gouernment, a man may quickely ſhew himſelfe what he is. Strong drinke tryeth the braine; and hard meate the ſtomacke. When wee cannot drinke of the wine of outward felicity, but wee grow drunken and giddy-headed, and begin to play reakes, it is a ſigne wee haue weake braines. When wee know not how to *digeſt* our felicity, but it cauſeth a kind of windineſſe, a riſing and ſwelling of pride and ambition in our mindes, this argueth exceeding great imbecillity; And ſurely, thus it is with moſt. They are of ſuch a diſpoſition, that

quam illa quæ cum fœlicitas aparuit. Inſtrumenta illis expli candæ nequitiæ deſunt: ſic tutò ſerpens, etiam peſtifera, tractatur dum regitur frigore: non deſunt illi venena Sic torpēs multorū crudelitas, ambitio, luxuria, vt paria peſſimis audeat, fortuna fauore efficitur. Eadem velle eos cognoſces, non poſſe quantū volunt. Sen. Epiſt. 42. 1. Sam. 13. 1.

Magiſtratus indicat virum.

τὸν ὄλβον κατασκήψας. Pind.

that being asked what they would be, if they had abundance of riches and honours, they might truely returne that answere, *Tell mee if thou wert a Lyon, what would'st thou bee:* which in effect is as much as to say, that they would be as cruell as the Lyon. This is an euident discouery of a corrupt heart. Now as the enioyment, so also the possibility and hope of enioying these outward profits and pleasures, is no small tryall. Many can no sooner heare sweet words and flattering promises of preferment and promotion, as it were the melody of *Nabuchadnezzars* instruments, but ouercome therewith, they presently fall downe, and worship the Babyloniſh Idoll. *Demas*, though he had continued a while in suffering with *Paul*, yet when the world, like a strumper, presented her selfe in all her glory to his eye, bewitched with her beauty, hee left *Paul* and the hopes of the world to come, and *imbraced this present world.* *Moses* contrarily, though hee might easily haue aduanced himselfe, being the adopted sonne of the King of Ægypts daughter, yet he relinquished all his hopes in the Court, and forsooke all his possibilities of preferment, and claue to the afflicted Church of God. Among the many grieuous trials of those Worthies in the Old Testament, it is worth the marking, how the Apostle hath ioyned together the triall by the offer of prosperity, with the sorest trials of persecution. *They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword*, Loe how the Apostle rankes the tempting and alluring words of the aduersaries, promising the Martyrs if they would

Sæpe rogare soles qualis sim Priſce futurus, si fiam locuples, &c. Dic mihi si fias tu Leo, qualis eris. Mart.

2. Tim. 4.

Heb. 11. 37.

would recant, aboundance of theſe earthly things, among their bloody and boyſterous deedes, how he yoakes their tycing tongues, with their terrifying ſtones, ſawes, ſwords. If then in ſuch a caſe wee can ſay with *Daniel*, *O King*, *keepe thy gifts to thy ſelfe:* and with the Fig-tree and Oliue, *ſhall I leane my ſweetneſſe, my fatneſſe to raigne?* if for the conſcience of the truth, we can neglect proffered profits, the tryall is as ſound, as if wee had endured the tortures of the racke.

Dan.6.17.

Iudge.9.11.

IV. Tryall is by the *inequality of carriage*. It is hard for an hypocrite ſo to carry himſelfe, but at ſometimes or other, hee ſhall doe or ſpeake ſomething, which in no ſort can ſtand or conſort with his ſhewes of godlineſſe. Though luſt, couetouſneſſe, and other of his ſinnes are neuer ſo cloſely couched within his heart, and he make fayre ſemblance of a chaſt and contented minde, yet hee will bee blurting out now and then, ſome words or other, which may yeeld ſhrewd ſuſpitions and preſumptions of his vnſoundneſſe, or elſe his very geſtures and countenance will bewray him. For euen out of theſe ſmaller things greater may bee gathered. As the verball lye, or lye of the mouth is diſcouered by the diſagreement of the lyars mouth with it ſelfe, whence wee ſay, lyars had neede haue good memories, leaſt the latter part of their tale contrary the former: ſo alſo is the reall lye, the lye which the hypocrite telleth in ſome of the actions of this life, carrying a ſhew of godlineſſe, by the diſagreement of his life with it ſelfe. For doe but compare one action with another, one part of his life with

4 Diſcouery, Inequalitie of carriage.

Libidinoſum qui ſua callidè vitia tegit interdum turpis ſermo demonſtrat, & auaritiam latentem intrinſecus paruula rei cupido ſignificat. Minoribus enim maiora noſtrantur, vultuque & oculis diſſimulari non poteſt conſcientia, dum luxuriosa & laſciua mens lucet in facie & ſecreta cordis nutu corporis ac geſtibus indicantur. Hier. ſup. Ezech. l.3. c.2.

with another, his cariage here with his cariage there, and you shall see they agree like Harpe and Harrow. Thus was *Simon Magus* discouered; *Philip* tooke him for a good Christian, because of his Baptisme, profession, hearing, &c. But all these were afterward proued to bee lies, because of the contradiction of those words; Here is money for the gifts of the holy Ghost. These things doe not well agree; to be baptised, to professe, to ioyne ones selfe with the Church, and to desire spirituall Graces for lucres sake. After then *Peter* had once heard those words come from him, he smelt him out presently; Away, thy heart is not vpright: *Thou art still in the gall of bitternesse.* Thus many in some companies are holy, in conuersing with their betters carry themselues well; but in other companies, or conuersing with their equals or inferiours, are nothing the same men. Some, among strangers, by their speeches and carriage, for the time, purchase a good opinion, who yet palpably lay themselues open among such where they are daily conuersant. This then is a sure proofe of a sound heart, when we walke with so euen a foote, that howsoeuer it cannot bee but wee must haue experience of humane frailtie, yet wee neuer breake out into such wicked and wilfull courses of falshood, vniustice, or such like, which doe giue the lie to all our former profession and practise, because they cannot stand in any sort with the truth of Religion. Nay, rather in our particular actions we so carry our selues, that one action may bee as it were a commentary to interpret the sincerity of the other, in case there might be occasion

Acts 8. 20.

occaſion to doubt thereof. As *Chryſoſtome* noteth in thoſe Miniſters that ſupplicated to the Iudges for thoſe that had offered diſgrace to the Emperours Statues. When the Iudges ſeemed more difficult then they vſed great liberty and boldneſſe of ſpeech, and ſpake roundly to them, but when once they became flexible, and yeelded to their requeſt, then they fell downe and kiſſed their knees and hands abundantly, ſhewing both true courage and boldneſſe, and true meekeneſſe and mildeneſſe. Here both their actions were as a commentary each to other. Did any man doubt of their liberty of ſpeech, whether it were not malepart ſaucineſſe and preſumption? Their humilitie in kiſſing the Iudges knees, was enough to free it from that ſuſpition. Againe, might their humbling of themſelues at the Magiſtrates feete, ſeeme to ſauour of too baſe and ſeruile a ſpirit? their former truely miniſteriall boldneſſe ſufficiently alſo acquited them of this imputation. Thus when there is ſo ſweet a proportion, and godly a harmony betwixt our actions, that they are ſo farre from confuting or confounding one another, that they anſwere one for another, iuſtifie and approue one another. This is a good triall of our vprightneſſe indeede.

Hom. 17. ad pop. Ant.

5. Is when thoſe are taken away which are our chiefeſt proppes and ſtayes to vphold vs in godlineſſe; If then wee, wholly, or in part, goe backe, it argueth vnſoundneſſe. Thus were the Iſraelites detected by *Moſes* his abſence in the Mount: For then they fell to Idolatry. So *Ioaſh* was a good King as long as *Iehoiada* liued; but after his death hee

5. Diſcouery, remouall of our chiefeſt ſtayes in godlineſſe.

Exod. 32. 1.

2. Chro. 14. 17.

ſhewed himſelfe what he was. So alſo the Iſraelites, while God continued a good Iudge among them, were in ſome good order: yet *when the Iudge was dead, they returned, and did worſe, then their Fathers.* And ſo all the time of *Ioſhuaes* gouernment, and the good Elders that ſuruiued *Ioſhua*, they kept themſelues within ſome compaſſe. But together with them dyed all the Iſraelites goodneſſe; *Another generation aroſe, which knew not the Lord:* So ſtrangely were they changed. And ſo wee ſee it is in many places from whence the powerfull Miniſterie hath departed; how many that before ſeemed very religious haue then growne looſe and licentious? Children of good hope, vnder good Parents and gouernours, haue afterward proued moſt vngracious and vngodly wretches. Sober and modeſt Maides, vnder the ſtraighter gouernment of Parents, comming vnder the milder gouernment of Husbands, haue proued but bad wiues: And good wiues, during the watchfull eye of the carefull and conſcionable husband, haue proued afterward but wilde and wanton widowes. So many, remouing out of religious families into ciuill, and out of ciuill into prophane, haue left behinde them all their religion and ciuilitie, and growne openly prophane and diſſolute. Here then will bee a good tryall of our ſoundneſſe, if in the abſence and loſſe of our gouernors, wee ſtill continue the ſame that in their preſence, performing that which *Paul* wiſheth the Philippians, namely, that whether he came among them, or were abſent from them, yet they would ſtill hold out in their good courſes.

Iudg. 2. 18. 19. & 8. 29. 10.

Phil. 1. 27.

6. Triall

6. Tryals are fit occaſions to prouoke, and as it were tappes to giue a vent to corruption. Many are inwardly full of corruption, but they ſhew it not, onely for want of occaſion. As a full veſſell, vnleſſe it be tapped, cannot ſend forth the liquour it hath within. And this aſſuredly is a notable triall of the ſoundneſſe, and diſcouery of the vnſoundneſſe of our hearts. Nothing for a man to bee chaſte, when no prouocation to vncleanneſſe; to bee temperate at a leane and poore table, where hee cannot otherwiſe chuſe. Here is the tryall of chaſtitie, when with *Lot* wee can bee chaſt in *Sodome*: of temperancie, when with *Timothy* we can liue temperatly in *Aſia*, among the luxurious Epheſians. Here was the triall of *Ioſephs* chaſtitie, that though the occaſion were offered by his owne Miſtreſſe to doe the deede, in ſuch ſecrecy and ſecurity, yet the feare of God ouer-ruled him. Here was the tryall of *Dauids* right loyall and faithfull heart to *Saul*, that though he had him at the aduantage in the caue, yet hee ſpared his life. Many ſeeme to bee meeke and moderate men, while they are well dealt with. But let ſome iniury bee offered them, and the contrary will appeare. And indeede there is no triall of meekeneſſe and patience, till we be prouoked by iniuries. It is no tryall of fidelity in a ſeruant not to filch when his Maſters eye is on him; but when opportunity ſerues his turne to play the thiefe, when hee could purſe his Maſters money without his knowledge, then to be faithfull, is true faithfulneſſe indeede. Thus the ſoundneſſe of euery vertue is made manifeſt. For that wee are indeede, which wee are in temptation.

6. Diſcouery, fitneſſe of occaſions to prouoke corruption.

1. Tim. 5 23.

Gen. 39. 7. 8.

1. Sam. 24. 7.

2. Chro. 32 31. By this meanes was some vnsoundnesse detected in *Ezekiah*, when in his triall by the Babyloniſh Embaſſadours preſence, the Lord left him, *to try him*, ſaith the Prophet, *and to* (know) *all was in his heart.* The heart then may know it ſelfe, if it obſerue how it carries it ſelfe in temptation. So it is ſaid, the Lord

Iudg. 3. 4. ſuffered the Canaanites to remaine among his owne people, to proue them whether they would obey his commandements.

VII. Diſcouery, by Affections. Matth. 6. 21. 7. Tryall is by our Affections: For vpon what our heart is ſet, that is our treaſure. Our great ioy when things goe currant with vs in the world, according to our hearts deſire, and ſmall ioy in things ſpirituall, ſhew plainely what kinde of hearts wee haue to God-ward: Whereas *Dauid*, becauſe he had

Pſal. 4. made Gods fauour his inheritance, reioyced more in it, then the worldlings in all their aboundance of corne and oyle. Our fretting likewiſe and grieuing at the loſſe of theſe outward things, is an argument of our voluptuouſneſſe, and loue of earthly delights, and ſhewes plainely that wee haue laide vp our treaſure on earth. Whereas *Iob* becauſe

Iob. 1. 21. hee had made God his portion, could bee quiet at the loſſe of all at one blow. So our great anger for ſmall iniuries done to our ſelues, and ſtill patience in the greater wrongs done to God, ſhewes what is the account wee make of Gods glory. Heere was a notable tryall of *Dauids* ſincerity; Who was as a

2. Sam. 16. 10. man deafe and dumbe, and wholly ſenſeleſſe at *Shemeis* priuate reproaches of his owne perſon; but not

2. Sam. 17. 26. ſo at *Goliahs* publique reuilings of God, and his Church: There how full of life and ſpirit, and holy impatience

impatience did hee ſhew himſelfe to be? The like might bee ſhewed in our other affections. Of them then take we through notice, if we will rightly iudge of our owne hearts. Doeſt thou feele that Chriſt is thy greateſt ioy, ſinne thy greateſt ſorrow, that when thou canſt not feele the preſence of the ſpirit in thy heart, thou goeſt mourning, notwithſtanding all other comfort? aſſuredly as the holy Matyr ſaid, *If thou wert not a wedding childe, thou couldeſt neuer ſo heartily mourne for the abſence of the Bridegroome.* But alas, if we examine our ſelues by this note, how much imperfection ſhall wee diſcouer in our ſelues? How ſtrong are our affections both of ioy and griefe, in things earthly? how weake in things ſpirituall? who findeth that hee mourneth for his ſinnes, as for the loſſe of his firſt borne? *Dauid* at *Abſaloms* death could cry out in *naturall* ſorrow, *O Abſalom, Abſalom, would to God I had died for thee:* But not at *Vriahs* death, in *godly* ſorrow, *O Vriah, Vriah, would to God I had died for thee.* And ſo much for theſe ſeauen meanes of the diſcouerie of our hearts.

Zach. 12. 10.

2. Sam. 18. 33.

CHAP. XXXVIII.

Of certaine notes which the word of God giueth of an vpright heart.

Two marks to try the hearts ſincerity, as

AFter this diſcouery by the meanes, wee muſt lay our hearts to the rule of the word, and examine them by thoſe notes which there are giuen of an vpright and ſincere heart. And thoſe are many: I will name onely fiue.

1. Humility.

1. A ſincere heart is an *humble* heart. An hypocriticall heart is alwaies proud, and vaine-glorious: As in the Phariſees, *Math.* 6. And therefore our Sauiour ſaid to them, *How can yee beleeue, when yee ſeeke glory one of another?* And ſo in *Simon Magus* ſeeking his owne praiſe and profit, in the deſire of the Apoſtolicall gifts: Whom therefore *Peter* told, that his heart was not vpright before God. In *Iehu* likewiſe wee may diſcerne the ſame ſpirit, when he ſaid to *Ionadab*, *Is thy heart vpright, as mine?* preferring himſelfe before *Ionadab*: Whereas ſincerity is alwaies better conceited of another, and very fearefull and ſupitious of it ſelfe. And ſo it will make a Chriſtian when he ſees another, ſpecially a *Ionadab*, to ſay to himſelfe, Is my heart vpright, ſo as is his? Againe, *Come*, ſaies he, *and ſee what zeale I haue for the Lord of hoſts.* Yea, but ſincere zeale deſires not to be ſeene of any, ſaue him who ſeeth in ſecret. The Phariſees deſire to bee ſeene of men, becauſe they ſeeke the praiſe of men. Their lampes will not burne without this oyle. Wind-mils they are, which will

Iohn 5.44. Acts 8.18.

2. King. 10, 16.

not

not turne about to doe any good seruice, without the winde of mens praises. Hence it is that they haue little zeale in prayer, vnlesse it be in publike, that so ostentation and vaine-glory may warme their hearts. As in fasting once it fared with one that in the Monastery could fast, whole daies together with ease, but in the desart hee could not hold out vntill noone, but his belly would craue presently. Whereof when he demanded the reason, this answere was returned him, that in the Monastery the praise of men was in stead of meat to him, he fed there vpon it, which sustenance failing him in the desart, his fasting strength also failed. But vnto sincerity, her very obedience it selfe is meat and drinke, *Iohn* 4. 34. In other works, the worker must haue meat, or else he will not hold out in his worke, But vnto sincerity, her very *workes* is her *meate*. Hypocrisie, which is soone tyred at this worke, without the refreshment of humane praises, well may it seeke for publique theaters: But sinceritie hides it selfe in the closet, and as in prayer, so in all good duties shuts the doore.

And as the sincere heart is humbled in regard of the end whereat it aimes in doing any good, namely Gods glory, not daring in any thing to seeke it selfe; so also in the manner of doing, not daring to trust it selfe, but affected with a through sense of it owne infirmitie, it resteth it selfe wholly vpon the power of God, to be perfected in her weakenesse. *Peter* therefore in that wherein his heart was vnsound, and deceitfull, shewed this spirit of pride, and vaine confidence in himselfe. For hee could not thinke that strength wherby he thought to stand was of Christ; because

becauſe Chriſt flatly denied him his ſtrength, and *Peter* neuer prayed for it. And yet loe how confident he was? *Though all men, yet not I*; as though there had beene more in him, then in any other. Yea hee contradicted Chriſt, admoniſhing him of his frailty, and as *Marke* notes, the more Chriſt warned him, the more confident and peremptory he was.

Laſtly, after the doing of euery good thing, ſincerity ſtill remaines humble, & when men would Deifie vs, it will not accept of any ſuch honours, but ſends them backe to the Lord, as in *Daniel*, & the Apoſtles. And thus, if we be ſincere in all things we doe, there muſt bee humility, *prepoſed* in regard of the *end* wee muſt looke at; *oppoſed*, in regard of the *manner* of doings; *impoſed*, after we haue done, as a curb to reſtraine vs leaſt we reioyce not in the Lord but in our ſelues.

Dan. 2. 30. Acts. 2, 12. & 14. 15.

Niſi humilitas omnia quæ bene facimus & præceſſerit et comitetur, & conſecuta fuerit, & præpoſita quam intuemur et oppoſita cui adhæreamus et impoſita qua reprimamur, &c. Aug. Epiſt. 5. 6.

Obiect. But this is a hard ſaying, will ſome ſay and if the cauſe be thus, who then can be ſincere? for who is there that is not tainted with pride, if not in all, yet in ſome of theſe three reſpects?

Anſ. It is one thing for a mans eye to glance towards a thing, another thing to fixe and fully to ſettle it ſelfe vpon it. Thoughts of pride and vaine-glory may *ruſh* into the heart of a ſincere Chriſtian; they *reſt* onely in the heart of an hypocrite, who is ſet on worke onely by them in all his actions, and ſeekes onely to giue contentment to them.

I adde further, if ſincerity be not humble in this firſt kinde of humility, yet at the leaſt it is humble in an *after-humility*. If it haue beene ouer-ſeene in the doing of any thing in pride, it is twiſe as humble afterward, becauſe it was not humble. A notable diffe-

rence

rence betwixt ſincerity and hypocriſie. There may be ſome kind of humility in hypocriſie, and of pride in ſincerity: but hypocriſies humilitie is followed with pride, and ſincerities pride with humility. This latter humility is the better. And heere onely it is ſeemely for vertue to come behinde vice. Hypocriſie is proud becauſe it is humble: Sincerity is humble becauſe it is proude. *Epaminondas*, a Thebane Captaine, the day after the victory and triumph, went drouping and hanging downe his head; and being asked why he did ſo, anſwered: Yeſterday I felt my ſelfe too much tickled with vaine glory; therefore I correct my ſelfe for it to day. The ſame is the ſpirit of the ſincere Chriſtian, of the true Iſraelite. As you may ſee in the example of *Ezekiah*, of whom it is thus written; *His heart was lift vp, notwithſtanding Ezekiah humbled himſelfe after his heart was lift vp.* In a ſincere heart there muſt bee either the *fore humilitie* or the *after-humility*, which is the more ſeuere of the two; either the directing *humilitie*, for the right manner, or elſe the *correcting-humilitie*, for the erroneous manner of doing. If wee can follow the ſwing and ſway of our owne proud and vaine-glorious affections, without all reſpect of Gods glory, and yet neuer be truely humbled afterward: this is palpable hypocriſie, wee haue not ſo much as the leaſt dramme of ſincerity: Which is many times more humbled for ſuch mixtures, and defilements of good workes, then for ſome workes ſimply euill in themſelues.

2. Chron. 32. 25. 26.

2. The ſincere heart is a *good* and *honeſt* heart as our Sauiour calles it. The honeſt heart is that which cheriſheth an vniuerſal hatred of all ſin, without

2. The good and honeſt heart.

out exception, and carryeth a conſtant purpoſe, and reſolution in nothing willingly to ſin againſt God, but to endeuour it ſelfe to the vtmoſt, in euery good way of Gods commandements. Whatſoeuer it ſhall know to be a ſinne, it will not purpoſely and deliberately doe it for all the world, it will not *detaine the truth in vnrighteouſneſſe*. This note the Prophet *Dauid* giueth: For hauing ſaide, *Bleſſed are the vpright in their way*, hee teacheth vs to diſcerne them by this note, *Surely they doe no iniquitie*. And in another place, he oppoſed ſuch as walke in any crooked wayes, to the vpright in heart. *Doe good O Lord to thoſe that are vpright in heart: but thoſe that turne aſide by their crooked waies, &c.* It is the property of an hypocrite, to diſpenſe with his conſcience, at leaſt for ſome one ſpeciall beloued ſinne. As *Iob* among other his characters makes this one, that he *holds his wickedneſſe as a ſweet thing in his mouth, and hideth it vnder his tongue, and fauoureth it, and will not forſake it, but keepeth it cloſe in his mouth*. Now this honeſt heart, as it hates all ſinnes, ſo at all times. Sometimes the vnſound heart will hate ſinne, when there is no benefit by it, but if after it may chance to bee beneficiall to our ſelues, then wee loue it. Here is a notable tryall of ſincerity, to preferre vertue before vice, then when in humane reaſon vertue ſhall be the looſer, vice the gainer. This note diſcouered falſe hearted *Iehu*. Hee would not downe with the worſhip of the Calues, as well as with *Baals*, and why? becauſe hee thought that would bee dangerous for his Kingdome, if the Iſraelites were let goe to the Temple at Ieruſalem to worſhip. Therefore

Pſal. 119. 3.

Pſal. 125. 4.

Iob. 20. 12.

2. King. 10. 29.

for *Ieroboams* policie ſtill prevailed with him. By this note many are detected for vnſound. 1.Kin,12.26.

1. Thoſe that pretending conſcience of ſmall matters, ſticke not at greater. Like the Phariſees, ſtraining a Gnat, and ſwallowing a Cammell. Hypocriticall *Saul* ſeemed to make a haynous matter of eating the fleſh of beaſts with the bloud: For vnto the people thus offending, he ſaid; *Yee haue dealt wickedly*; but it was nothing with him to ſpill the innocent bloud of worthy *Ionathan* his ſonne: for vnleſſe hee had beene hindered, he had put him to death. Nay, hee was ſo ſcrupulous, that hee would not ſo much as name a guilty man or a ſinner, but in caſting of lots, in ſtead of ſaying, ſhew the nocent or guilty, hee ſaid, *Shew the vpright*, or *innocent perſon*, as *Tremellius* reades. And yet this man at the ſame time, made no conſcience of cruell and bloudy oathes. The Prieſt in the Goſpell, when hee ſaw the wounded man lye halfe dead, hee went on the other ſide of the way, fearing leaſt by comming neere vnto him, hee might contract ſome legall vncleanneſſe but he feared not to paſſe by, without all mercy and compaſſion, his poore and diſtreſſed neighbour. The Phariſees would not defile themſelues in comming into the common Hall on the day of preparation to the Paſſe-ouer, but they ſcrupled not a whit to imbrue their hands in the bloud of the innocent Lambe of God. In no caſe would they eat in veſſels vnpurified, but the meats which they did eat in thoſe veſſels, were horribly polluted, both with iniuſtice and oppreſſion, in the getting of them, and with intemperancie, and riot in the eating of them. And this

1.Sam.14.33.

Ver.43 *Cedo integrum: id eſt, declare quis ſit innoxius pro eo quod eſt declara nocentem, ſed euphimiſmo vtitur vt ſolent hypocritæ* Iun. Luke 10.31.

Iohn 18.28.

this is the meaning of that of our Sauiour; *Woe bee to you Scribes and Phariſees, hypocrites; for yee make cleane the outward ſide of the cuppe and platter: but within they are full of bribery and exceſſe.* So likewiſe *Iudas* his thirty pieces at no hand muſt goe into the treaſurie, becauſe it was the price of bloud. What a counterfeiting of holineſſe was this, not to ſuffer the *price of blond* to lye in a *Cheſt*, and yet to ſuffer *blond it ſelfe* to lye in the *Conſcience*:

Math. 2. 25. opened. Math. 27. 6. Qualis est innocentiæ simulatio, pecuniam sanguinis non mittere in arcam, & ipsum sanguinem mittere in conscientiam? Aug.

2. This note likewiſe diſcouereth ſuch for vnſound, whoſe conſcience is only for the greater matters, the importants of the Law, *Mercy* and *Iudgement*, without any regard of *Mint* or *Anniſe*, though theſe alſo be Gods commandements, and ought to be regarded. A ſincere heart is like to the eye, troubled with the leaſt mote: or like a neate ſpruſe man, that no ſooner ſpyes the leaſt ſpecke or ſpot in his garment, but he gets it waſhed out: Whereas a naſtie ſlouen, though he bee all to be-ſmeared and beſoyled, he can endure it well enough. A delicate Garden may not haue the leaſt weede in it, though the Wilderneſſe be all ouer-growne with them. And a Boxe of precious Oyntment may not haue the leaſt flye in it, though a Barrell of Pitch haue ſwarmes of them. A ſtraite ſhooe cannot endure the leaſt pibble ſtone, though a wide one may endure a greater. An vnſound Conſcience is large, and can ſwallow downe any thing: The ſincere Conſcience is ſtrait, and the leaſt bone, though but ſuch as are in little fiſhes, will ſtick in her throat. And certainly *hee that is vniuſt in the leaſt, is vniuſt alſo in much.* *Iudas* being vnfaithfull to Chriſt in the matter of

Luke. 16. 10. Iohn 12. 6. & 18. 3.

money,

money, proued alſo at laſt vnfaithfull to him in the matter of his *life* it ſelfe. And *Salomon* tels vs, how hee that will lie ordinarily in common ſpeech, will lye alſo before the iudgement-ſeate, when he is produced as a witneſſe: as contrarily, he that is a true witneſſe-bearer there, will not lye in his ordinary diſcourſe. For this I take to be the meaning of that Prouerbe. *A faithfull witneſſe will not lye: but a falſe witneſſe bloweth forth lyes.* If a man be truely faithfull in much, he muſt needes alſo be faithfull in little. For the ſame God that requires his fidelitie in the one, requires it alſo in the other. Saint *Paul* vpon this ground confirmes his ſincerity in a matter of priuate promiſe to the Corinthians, concerning his comming to them, by his ſincerity in the preaching of the Goſpell, a farre greater matter: *God is witneſſe*, ſaith he, *that our word*, that is, promiſe of comming, *towards you was not yea and nay*: Why? *for the Sonne of God*, that is, my preaching of him, *was not yea and nay*. Neglect then of ſmall matters may iuſtly bring our obedience in greater matters into ſuſpition of vnfaithfulneſſe. And therefore in this regard muſt conſcience be made of obedience, euen in the ſmalleſt matters, and that vpon the death, namely, that we may approue our obedience to bee ſound and free from deceit. For in greater matters if wee ſhould not ſtand out, all the world would cry ſhame of vs. And here it would bee hard to ſay, whether the ſhame of the world, or conſcience of Gods commandement vrged vs. But in leſſe matters the world rather wil cry ſhame of vs, if wee doe ſtand out: And therefore in our obedience here Gods commandement ſeemeth

Pro. 14. 5. expounded.

1. Cor. 1. 18, 19.

to carry the greateſt ſtroke with vs.

3. This note diſcouereth thoſe alſo for vnſound, that hauing ſome care of outward conformity, yet minde not the inward reformation of the heart. In this regard our Sauiour cals the Phariſees, *hypocrites*, and reſembles them to painted Sepulchers. Art begins where Nature ends. Nature is the framing of mans body, begins firſt with the heart, and other ſuch inward parts, and then in the laſt place comes to the face, and the outward parts. Thus is it with hypocriſie, which is an artificiall kinde of holineſſe; it begins and ends in the outward face and faſhion of religion: the inward pith, the heart and ſubſtance thereof it cannot attaine vnto. But the heart and the purity thereof, is the ſpeciall thing the ſincere Chriſtian lookes vnto. Gods Iſrael is pure in heart, ſo that though ſometimes the hands be defiled, yet then the heart is not alike polluted: but ſtill the true Iſraelite may ſay, *My heart is awake, though mine eyes ſleepe.* Whereas the baſe Iſraelite may ſay contrarily, My heart is aſleepe though my eyes be waking, and my tongue bee walking. My heart is foule, though my hand be neuer ſo fine.

Can. 5. 2.

3. The plaine & open heart.

3. A ſincere heart is a *plaine* and *open* heart, not deſirous to ſmother, or craftily to conceale it ſinnes, but rather to haue them laid open, and to haue the conſcience rubbed and ranſacked. So that with *Dauid* it cryeth; *Try mee, O Lord, and ſee if there be any wickedneſſe in me:* and with the ſame Prophet, *let the righteous ſmite me.* But an vnſound & crooked heart as well as crooked legges, loues to be hid. It hates the light; it cannot away with reprehenſion, but would

Pſal. 139.

Pſal. 141. 5.

would rather eate of the delicates of flatteries, againſt which the Prophet, prayeth, *Let not my ſoule eate of their delicates*: Let me not delight in their clawings, but rather in the blowes of righteous reprehenſions. Neither in any ſort can it indure triall. Guilty *Rachel* durſt not riſe, when *Laban* came into her Tent, to ſearch for his Idols. On the contrary, as it argued humilitie in the 11. Diſciples, to ſuſpect the worſt by themſelues, ſo alſo ſincerity, that they were not priuy to any ſuch wickedneſſe, when hearing our Sauiour fore-tel the treachery of one of them, they offred themſelues, to the tryall, ſaying *Maſter, is it I? is it I?*

Pſal. 141. 4.

Gen. 31. 35.

Matth. 26. 22.

4. A ſincere heart is alwayes moſt ſeuere againſt ſinne, where nature and carnall reſpects would teach vs to bee mildeſt: As firſt to our ſelues. Indeed ſincerity cannot endure ſinne in any, in it ſelfe leſt of all. An hypocrite will not endure the leaſt ſin in others, no not ſo much as a moat in his brother; ſo ſharpe is hee: in the meane time he can endure a beame in his owne eye; ſo indulgent is he to himſelfe. *Iudah* could adiudge *Thamer* to the fire; vpon himſelfe yet, being farre deeper in that tranſgreſſion, he could pronounce no ſuch ſentence. *Dauid* lay ſnorting in his owne ſin, when yet he ſentenced a proportionable ſin, related in the perſon of another: Wherein he bewrayed want of vprightneſſe. It was ſaid of *Antony, he hated a Tyrant, not tyranny*: It may as truely be ſaid of an hypocrite, he hateth ſinners, not ſinnes. For he nourſheth many in him, notwithſtanding the rigour of his zeale againſt other mens ſinnes. This is an ill ſigne, whereſoeuer it is. A good heart is ready to throw the firſt ſtone at it ſelfe, being ſlower in

IV. Greateſt ſeuerity againſt our owne ſins.

Matth. 7. 3.

Gen. 38. 24.

2. Sam. 12. 5.

Tyrannum non tyrannidem.

cenſuring others. None can ſay ſo much againſt it, but it ſelfe will be ready to ſay much more.

And as the ſincere man will no more winke at his owne ſinnes then at anothers, ſo neyther at theirs to whom hee is tyed more by naturall and worldly reſpects, then others, to whom hee is not ſo tyed. No more at his owne children then at others, at his own parents then at anothers, at great & riches ones, then at the meaner ones; at friends to whom he is bound for, and depends vpon in hope of kindneſſe, then ſtrangers that haue no intereſt at all in him. Sincerity is free from partiality. With *Leui* it knowes neyther father nor mother, neither King nor Kæſar. This the Phariſees, though hypocrites, knew well enough when they ſaid; *Maſter, wee know thou teacheſt the way of God in truth*, that is, in ſinceritie, *and careſt not for any mans perſon*, no not for *Cæſars* himſelfe: Tel vs then, whether is it lawful to giue tribute, to him or no? Here then was *Ionathans* ſinceritie, when hee condemned his owne Father, and that a King, in his proceeding againſt *Dauid*, and defended *Dauids* innocencie. Here was olde *Iacobs* ſinceritie on his death-bed, when fatherly affections are moſt liuely, ſo deepely cenſuring *Ruben*, *Simeon*, *Leui*, his owne ſonne. Here was *Iohn Baptiſts* ſinceritie, that he would not be ſilent, no not at *Herods* inceſt. Here was our Sauiours ſinceritie, that his mouth was not ſtopped with the Phariſees good cheare, but euen at their owne tables laid them out in their owne colours, and entertaines them with as many menaces, as they did him with diſhes of meates. Here was the Beniamites vnſoundneſſe, that were ready with the

Math.22.16.

1.Sam.19.4.5.

Gen.49.

Mark.16.18.

Luk.9.37.42.

Iudg.20.14.

the ſword to defend in their brethren ſuch prodigious luſts, which they could not but condemne in their iudgements, and in others no doubt would haue bin ready to haue puniſhed with their ſwords The Prophet ioyneth theſe two together: *Thou art a God of pure eyes: And canſt not behold iniquitie.* So muſt it be with vs, if wee will be pure and ſincere in heart, wee muſt behold no iniquitie, no not in our ſelues, or thoſe that are neareſt vnto vs. For ſincerity, as it loueth goodneſſe euen in the greateſt enemy, ſo it hateth ſinne euen in the greateſt friend. Heb. 1. 31.

Laſtly, to omit many other notes, ſincerity ſimply reioyceth in goodnes, & in good things themſelues, and the glory of God thence ariſing. Therefore as it grieueth for other mens ſins, ſo it reioyceth in other mens obedience. Many are of a contrary ſpirit: They can be grieued for their owne ſins, but not for other mens. Here it is ſuſpicious, wee grieue not ſo much for Gods cauſe, for the diſhonour our ſins haue done to him (for then wee ſhould grieue alſo at our brethrens ſins, becauſe they alſo ſtaine Gods glory) but for our own ſake, for feare of feeling of ſome euil, procured to our ſelues by our ſin: and ſuch griefe argues rather ſelfe-loue, then any true loue to God. So likewiſe they can be cheared when they ſee Gods glory ſet forth by themſelues in any good work; not alike, when by others: Nay, rather they grieue at thoſe good works of others, if of any marke, wherein they haue had no hand themſelues; Like thoſe Ephraimites that ſaid to *Iptah, Wherfore wenteſt thou to fight againſt the children of Ammon, and didſt not call vs?* But the ſincere Chriſtian, ſo God be truly glorified, Iudg 12. 1.

V. Reioycing and grieuing for others graces and ſinnes, as well as our owne.

though it bee without his helpe, yet reioyceth and giueth thankes, nothing leſſe then if himſelfe had beene the inſtrument. If any good thing be done, he doth not ſtand curiouſly enquiring of the Author; of his iudgement, of his affections; to finde out ſomething to imbaſe the worke; but is glad that any glory is brought to God, or good to his Church, and with thankeſgiuing taketh his part of benefit thereout. Euen as in eating of meates we aske not
1. Chro. 10. 27. where or how it was got, but fall to it; and in the Shambles, the Apoſtle willeth not to enquire whether it had beene ſacrificed to the Idoll or no, but being good meate, and fit to be eaten, without any more adoe to buy it. Thus *Nathaniel* the good Iſ-
Iohn 1. 47. raelite, did not ſo ſtand vpon, or ſticke at *Nazareth*, but that hee would goe and try what our Sauiour
Phil. 1. 18. was. And though the Philippick Preachers preached of enuy and vaine glory, yet for the matter ſoundly, their corrupt manner, what was that to *Paul*? that Chriſt was truly preached, he therein reioyced, and would reioyce. It is not then ſincerities palate, not to reliſh good meate, and well cooked, becauſe we reliſh not the Cooke.

Thus I haue ſhewed both the meanes to diſcouer, and notes to try our falſe hearts by. And of the third illuſtration of the deceatfulneſſe of the heart, namely, by the vnſearchableneſſe thereof, ſo much.

CHAP.

Chap. XXIX.

Certaine generall vſes ariſing out of the former doctrine of the hearts deceitfulneſſe, or any exhortation to watchfulneſſe ouer, and dealing wiſely, and ſtraitely with our hearts.

HAuing by Gods goodnes thus finiſhed the whole doctrine of the hearts deceitfulnes, it remaineth now in the concluſion, that beſides thoſe particular vſes which wee haue already made of ſome of the particular branches of this doctrine, we ſhew alſo the general which ariſeth from the whole. And they are ſpecially fiue.

Vſes 5.

1. If our hearts bee ſuch deceiuers, it ſtands vs then in hand alwaies to haue our eyes in our heads, and to haue our wits about vs, hauing to deale with ſo notable a iugler, ſo full of cunning trickes & ſleights, continually ready to ſnare vs. We walke in the middeſt of ſnares, not onely neere them, but in the very middeſt of them, incompaſſed with them on every ſide. Therefore let vs alwayes be ſuſpicious, and iealous ouer our hearts in all places, and vpon all occaſions in our ſolitarineſſe, in our company, in our buſineſſe with men, in our dealings with God, in hearing, praying, meditating; in our dealings alſo with Sathan, in wreſtling with his temptations. When the Philiſtims were going out to warre againſt the Iſraelites, they durſt not let *Dauid* goe with them; they had him in iealouſie, becauſe of the loue hee bare to his owne Countrie,

1. For watchfulneſſe.

Chryſ. hom. 15. ad pop. Ant.

1. Sam. 29.

and therefore put him out of the Armie. Happy were it for vs in our ſpirituall warre with Sathan, if wee could as eaſily rid our ſelues of our naughty deceitfull heart, as they did themſelues of *Dauid*. Wee haue farre greater cauſe to ſuſpect our heart, then they *Dauid*. The acquaintance of the fleſh with Sathan, and Sathans intereſt in the fleſh, is greater then the Iſraelites in *Dauid*. Beſides that, they neuer had any experience of *Dauids* deceitfulneſſe, and vnfaithfulneſſe, as wee haue had of the fleſhes: Therefore I ſay it were well, if wee could wholly caſhire this treacherous and perfidious fleſh. But ſince it ſtickes ſo cloſe, as that we cannot poſſibly be ſhift of it, therefore wee muſt alwaies haue an eye ouer it; euen as wee would haue ouer an vntruſtie pilfering ſeruant, who not obſerued, will filtch. For certainely ſuch is the deceitfulneſſe of our harts, that if our eye bee neuer ſo little off them, off goes the yoake of the Lord preſently, and they breake out into ſome vnlawfull liberty or other. Keepe wee then our hearts, as *Salomon* counſels, fenced with a double guard, as the Iayler his cloſe priſoner. See the doores bee faſt locked: Yea, looke to the windowes, as *Iob* did. If there bee any open paſſage, this deceiuer will either let in ſome body to him, which ſhould not come in, or elſe hee will out himſelfe. If wee fall a ſleepe and neglect our watch, either the Diuell, and his ſuggeſtions will enter; euen as when the fence of a vineyard is downe, then the wilde boare, and all manner of wilde beaſts come in and deuoure all; or elſe our heart it ſelfe will wander abroad, like gadding *Dinah*, in the idle rouings of

Pro. 4.

Iob. 31. 1.

of her owne vaine imaginations. Thus then ſhould wee thinke with our ſelues euery morning. This day I am to venture into the world, and ſnares euery where lie thicke and threefold; if I take not heede, eaſily ſhall I be caught. For what alas is there wherein my heart is not ready to deceiue me? I am now going to prayer: My heart will be ready to thruſt in idle and wandring fancies, vnleſſe I watch ouer it. I am now to giue an almes, or to goe to confer with my Chriſtian friends: Pride and vaine glory will foile mee, vnleſſe I looke well to my ſelfe. I am now going to deale in ſuch a controuerſie, with a contentious and wrangling man: My heart will quickly breake out into rage and diſtemper, and my mouth, will ſoone ouerſhoote it ſelfe, if I hold it not as with a bridle. I am going to a feaſt: if I put not a knife to my throate I ſhall eaſily bee ouer-reached by my deceitfull appetite. If I let looſe the reines to mine owne corrupt heart, I ſhall ſoone offend in exceſſe, either of meate or mirth. I am now to goe forth into the ſtreete: And how many are the temptations ready to incounter mee? euen euery thing I either ſee or heare. If I ſee my enemy, in what danger am I of wrath, and malice? if my friend flouriſhing, of enuie? poore, of diſdaine? if a beautifull woman, of luſt? If I heare rotten ſpeech, how ready am I to bee corrupted with it? if reuiling and injurious, how ready am I to be prouoked with it? This is the cautelouſneſſe wee muſt vſe in all our occaſions whatſoeuer: For all places are full of theſe ſnares, the ſtreete, the houſe, the board, the bedde, the cloſet, yea the Church,

Pro. 23. 1.

Church, the pulpit. The exhortation of *Paul* to *Timothy*, *Watch thou in all things*, is needfull, be-
2. Tim. 4. 5. cause the heart, deceitfull aboue all things, is also deceitfull in all things, euen in the best things that may be. And therefore Christ bids vs take take heede
Math. 6. to our hearts, euen in our almes and prayers, and other the holiest seruices we can possibly performe, for euen in them snares will bee set for vs. In these actions wee had neede shut the doore of our hearts that our mindes steale not away from God. Neuer then trust thou this heart of thine, that it will bee well ordered, and kept in good frame, though thou carry not alwayes so heauy a hand and narrow an eye ouer it; No, if thou looke not thus straightly to it, it will be gone, as a wild horse, if a man once let goe the bridle, as hee is walking in his iourney: And then when hee is once gone, hee will not bee gotten againe in haste; but a man must spend as much time in recouering of him, as would hapily haue beene sufficient to haue dispatched the whole iourney. So will it fare with thy heart, if once thou let goe this bridle of watchfulnesse: It will runne out so farre, that it will bee long ere thou wilt catch it againe. It will be so frozen, that it will be long ere thou can bring it to melt. It will be so loose, and idle, that it will be long ere thou canst worke it vnto true deuotion: and thou must spend as much time, nay more, in seeking to re-gaine thy heart againe, and to bring it into temper and tune, for the seruice of God, then would haue serued for the good performance of the seruice it selfe. But aboue all things see thou trust not thine heart with such things

things as may bee dangerous occaſions to euill. Looke better to it then ſo. Be as fearefull of this, as thou art of giuing a knife to a Childe, or a ſword to a Mad man. Thine eyes cannot bee quicke enough for thy heart then. The mad man will ſpeake ſometimes ſo ſoberly, and vſe ſuch faire perſwaſions to be vnfettered, and promiſe that he will be ſo quiet, &c. But no ſooner is he looſe, but hee pluies reakes wounds, ſlaies, deſtroyes whatſoeuer is in his way; yea, euen him that looſed him: So likewiſe deale our hearts with vs. They can flatter with vs, and O why ſhould we trouble our ſelues ſo much, alwayes to be looking to them? and why ſhould we deale ſo hardly with them, alwaies ſo to keepe them in, as a bird in a cage? to hold them ſo ſhort of all liberty? why? they haue better gouernment of themſelues, then that we neede to feare them ſo, &c. But when once they haue got free, then they ſerue vs like the mad-man, ſo that we ſhall rue the time that euer we gaue them liberty.

2. This deceitfulneſſe of our hearts muſt cauſe vs often to renew our couenant with God, and by ſolemne vowes and proteſtations of our repentance, as it were with ſtrong ropes, to binde and hold faſt theſe fugitiues. If a man be knowne to be a common deceiuer, wee will neuer take his word for any thing: but if wee muſt needs deale with him, we will be ſure to haue his hand and Seale, and the beſt ſecurity we can get. So wiſe, and wary are we in the matters of this life. Well, thy heart is far more cunning to deceiue thee, then the craftieſt fox that is, to ouer-reach his neighbour. Be not now ſo

2. Vſe To binde our ſelues to God by couenant.

so simple as to beleeue euery sigh, euery wish, and word, euery motion, and inclination of thy heart. For how often, as I haue shewed before, doe our hearts deale like *Zarah* when hee was to bee borne, make many good profers of comming forth out of their sinnes, as it were the darkenesse of the wombe, into the light of grace, but they recoile presently? Euery slight occasion is in steade of a *Perez* vnto them. And yet loe the sillinesse of men; to beleeue their hearts that are so light of faith. They thinke verily when they feele some fit of good affection, O now I haue got the victory, sinne shall neuer so preuaile againe mee as it was wont; when yet the same houre, it may bee, sets them in a worse taking then euer before. *Saul*, though affected with *Dauids* apologie, he acknowledged both *Dauid* innocence, and his owne vniustice, and though with teares, with good words, *My sonne Dauid*, with good prayers, *The Lord render thee good*, he witnessed good will to *Dauid*, yet for all this *Dauid*, trusted him not, but kept himselfe in the hold still: For shortly after *Saul* was hunting after him againe. And though then also he seemed to relent, and promised *Dauid* peace: *Come againe my son* Dauid, *I will doe thee no more harme*; yet for all that *Dauid* hearkened not: For what heede is to bee taken to a false and fickle hearted mans words? Our hearts being as fickle and inconstant in their relenting affections towards the Lord, as *Sauls* was toward *Dauid*, should wee trust them any more in such fits, then *Dauid* did *Saul*? No: but since euen the strongest bonds are too weake to hold such slippery

Chap. 11.

1. Sam. 24. 17. 18. 19.

Vers. 23.

1. Sam. 26. 21.

hearts

hearts, that they slide not out of our hands, therefore cause them to enter into solemne Couenant with the Lord, as those in *Nehemiah*, *Ezra*, and the *Chronicles*. Thus did *Dauid*, *I haue sworne*, saith hee *and will performe it*, *that I will keepe thy statutes*. In euill things, to which we are prone by nature, we can bind our selues by oaths & vowes, when we feele our selues disposed vnto them, as to reuenge, when the iniurie is fresh, and our hot bloud is vp: how much more then should wee doe the like in good? The Diuell sees that wrath is a fire soone out; therefore hee will nourish it with an oath: how much more should we nourish the fire of zeale and good affections, which haue no fewell from within vs, as anger hath, and so are farre more easily extinguished? how much more I say should wee maintaine, and vphold in our selues all good things with this prop of an oath, and couenant-striking with the Lord? And heere see that thou register, and record in thy accounts-booke this thy Couenant, that so when thy deceitfull heart shall be offering to starte aside, and giue thee the slippe, thou mayest presently recall it, and keepe it in with putting it in minde of this couenant. What? didst not thou on such a time, when thou wert humbled vnder the hand of God, and haddest some good desires kindled in thee by his Spirit, didst not thou then solemnely giue thy faith to God, and by the straightest bonds of thy vowe and oath, firmely knit thy selfe vnto him, and wilt thou so soone bee offering to make escapes from him? Hast thou so soone forgotten thy couenant? Thou false fugitiue: But yesterday wast thou

Neh.10. Ezr.10.3. 2.Chro.15.12 Psal.119.160.

Chrysost. hom. 8 ad pop. Ant.

thou brought home to thy Maſter, then thou humbledſt thy ſelfe vnto him, ſoughteſt reconciliation, promiſedſt more faithfull ſeruice. And yet art thou now offering ſo quickly to take thee to thy heeles againe?

3. Vſe. for wiſdome to apprehend all good opportunities.

3. This deceitfulneſſe of our hearts muſt teach vs wiſedome, to take them at the vantage, when at any time wee finde them in a good moode, in any ſort well affected, or diſpoſed to any good duty. Thou haſt this wiſedome in the things of this life: Hauing to deale with a light, and inconſtant man, when thou findeſt him in the good vaine, then thou wilt be ſure to lay hold of that opportunity, and to take him then at his word. For thou knoweſt, that if thou ſhouldeſt let him goe on neuer ſo little longer, within an houre or two, hee would be of another minde. Aſſuredly thy heart is far more variable and vncertaine, then the fickleſt man that can bee. Doeſt thou then feele at any time, that thy heart is warmed with good motions, inlarged with good affections, lift vp to heauen in ſpirituall meditations, doeſt thou feele any ſparkles of the heauenly fire? take thou the bellowes preſently, blow till they flame, cheriſh, and make much euen of the ſmoaking flax. Now is the time for thee, now I ſay, in this floate of good affections, when thy heart is ſo well prepared, to fall to praier, to confeſſion of thy ſinnes, to reading, to all the good exerciſes of repentance and inuocation, and in a word to the doing of that good worke for the which motions and deſires are riſen in thy minde. For how often haue the beſt of vs beene beguiled

here?

here?to thinke we ſhould doe afterwards that which in preſent wee purpoſed and deſired, and within an houre or leſſ all our heat is gone, our affections are growne chill and coole, our hearts heauy, our ſpirits drowſie and dead, and ſo our ſelues wholly diſabled, for the doing of that wee thought. And why? becauſe we ſtrucke not the iron whiles it was hot, we held not our hearts faſt, when we had hold of them, wee vſed not the meanes to keepe them ſtill in good frame and temper. And ſo all our good thoughts vaniſh and come to nothing. Excellently *Dauid*, *My heart O God is prepared.* What? ſhall I ſuffer now other occaſions to call mee another way? No: for then all that life and vigour which now I feele, will be gone: but *I will ariſe, and giue thankes*, and ſo I will ariſe and pray, ariſe and confeſſe, &c. Oh if we would goe to prayer in this ſpring-tide, as it were of good affections, how then, as the Prophet ſpeaketh, ſhould we *powre* out a prayer? how would the riuers of repenting teares ouer-flow? whereas, neglecting this occaſion, our prayers come but *droppingly* from vs afterward in the ebbe of our affections. It cannot be ſpoken how little a thing will diſtract and vnſettle our hearts. They are like to glaſſes, that will be hurt with a little breath, and vnto Muſicall Inſtruments, that will be put out of tune with the leaſt diſtemper of the Ayre. And therfore we had not need to pretermit the opportunitie when we feele them wrought vpon in any ſort by the holy Spirit of God. What good impreſſions would they not receiue then, being ſo ſoft and tender? whereof afterward they will not be capable, being returned to their former hardneſſe?

Pſal. 57. 7.

Eſay. 26, 16.

ſence? Doe then good thoughts and deſires enter themſelues, doe ſuch gueſts ſeeke lodging in thy heart? Oh welcome them in the kindeſt manner, lay hold of them, and by thy kinde and reſpectiue vſage of them, conſtraine them, as they once our Sauiour, Luke 24.29. to ſtay ſtill with thee. What is this kinde entertainment wee are to ſhew them, but the entertainment of our prayers, reading and conferring of the word? If wee would doe ſo, after once good affections are entered into our hearts, we ſhould euen locke vp the dore vpon them, that they could not get out againe, ſo wee ſhould haue more of their company then now wee haue; in ſtead of viſiting vs now and then, they would become daily gueſts, and ordinary reſi- Pro.20.18. dentaries with vs. *Salomon* bids vs *eſtabliſh our thoughts by counſell.* This Prouerbe hath his truth euen in holy & ſpiritual thoughts, the which alas will ſoone faile, vnleſſe wee ſettle and confirme them in our hearts, and after the ſpirit hath once entered them into vs, doe ſo pegge and hammer them in, and driue them downe ſo deepe, by the vſe of good meanes, as that we may not eaſily looſe them afterward. At the firſt riſing then of a good thought, pray with *Dauid*, becauſe thou feareſt the deceitful- Pſal.86.11. neſſe of thine heart, *knit my heart*; this falſe fickle fugitiue heart alwaies ready to ſteale from thee, knit it O Lord, and tye it faſt *vnto thee*, that as it is now with thee, ſo it may ſtill remaine with thee And againe, with the ſame Prophet, in the behalfe of his people, when they were ſo welll diſpoſed in their 1.Chro.29.18. cherefull offering to the Temple, *O Lord keepe this for euer, this frame of the thoughts of thy ſeruants heart.*

And

And frame his minde towards thee. This Counſell taking with God in praier, is the only remedy againſt the deceitfulneſſe of our hearts, for the preſeruing and eſtabliſhing of all good thoughts and deſires.

IV Vſe, for ſtrait examination of our hearts.

4. The deceitfulneſſe of our hearts muſt cauſe vs daily to keepe an audit in our owne conſcience, euer and anone calling them to their accounts. A truſty ſeruant, an *Eleazar*, we will let goe on, and reckon but ſeldome with him: but a *Gehezi*, one that is but of ſlippery fidelity, had neede be reckoned with euery day. The miſerable experience then which we haue had of the falſenes of theſe hearts, ſo often deceiuing vs, muſt make vs to be very ſtrait & ſeuere in examining of them. *Salomon* not obſcurely intimates this to be the cauſe of our hearts deceitfulnes, that we do not take this paines of a ſtrict triall: *Euery mans wayes are pure in his owne eyes: but the Lord tryeth the hearts,* and ſo ſees their ſecret deceit, which we perceiue not, becauſe we try not. Let vs neither therfore let reckonings runne on, but euery day let vs make all euen, let vs chaſtiſe our ſelues euery morning, examine our ſelues euery euening, euen in the ſtill ſilence of the night, as wee lye waking on our beds. In the matter of diſburſement of money, for the repayring of the Temple, *Ioſiah* gaue charge that no reckoning ſhould bee made with them into whoſe hands the mony was deliuered: *for* (ſaith hee) *they deale faithfully.* Indeede, if our hearts dealt faithfully with vs, we alſo might ſpare this labour of daily counticaſting: But becauſe both the word of God, and our owne experience haue ſufficiently diſcouered their vnfaithfulneſſe; therefore wee contrarily muſt ſay,

Pro. 21. 1.

2. Kings 22. 7.

Let

Let there be daily, yea, hourely reckonings kept with our hearts, for they deale exceeding vnfaithfully. The Muſitian, becauſe his inſtrument quickely growes out of tune, euen whiles he is playing, therefore euen then he will bee tuning of it, as ſoone as he ſpies the leaſt iarring in any of the ſtrings: So muſt we intermixe the correction and amendment of our hearts, (which is done by ſtrict examination) together with their vſe and imployment, and not to be like the fooliſh mower, that ſtill mowes, and neuer whets his Sythe.

V. Vſe, for exhortation to ſinceritie.

Laſtly, ſince all our hearts naturally are ſo full fraught with guile, being ſo immeaſurably and vnſearchably deceitfull, as here the Prophet teacheth; it muſt cauſe vs in the hearty bewayling and confeſſing of this corruption, to ſtriue for the contrary grace. Wee, that by the mercy of God profeſſe religion more ſincerely, are ready to thinke our ſelues wronged, if we bee called hypocrites and deceitfull people. No, let vs make vſe of ſuch imputations and profit by the raylings of our enemies: For they lay no other imputation on vs, then here God himſelfe doth, ſaying, *The heart of man*, without exception of any, *is deceitfull*. So that the heart, euen of the moſt holy and regenerate, is ſtill in part deceitfull, as in part it is wicked. Let vs not then deny that in our ſelues, which the God of truth hath laide vpon vs: but let vs rather ſearch out this priuy and cloſe hypocriſie of our hearts; and hauing found it, purge them of it: Praying with the Prophet, *Renue a right ſpirit in me*, labouring for that ſame truth in the inward parts which God ſo loueth, that ſo wee may

Pſal. 51.

with

with *Apelles*, be *approued in Chriſt*, and with *Nathaniel*, true Iſraelites, in whom is no guile, euen the *Iſrael of God*, pure in heart. The which that we may attaine vnto I will heere ſet downe certaine, both *meanes* and *motiues*. Rom. 16. Iohn 1. Gal. 6.

CHAP. XXX.

Motiues vnto, and meanes of Sincerity.

THe *Motiues* to incite vs vnto ſinceritie and ſinglenes of heart are many, and powerfull, throughout the whole booke of God, ſome whereof I will vrge at this time.

1. Sincerity is the *girdle*, whereby all other graces are tyed cloſe vnto vs: So the Apoſtle in the deſcription of the ſpirituall armour, cals it *the girdle of truth*: And therefore here alſo is true that we ſay, *vngirt, vnbleſt*. Hee is but a looſe man, that wants this girdle. Let his gifts and graces be neuer ſo excellent, yet they ſit but looſe about him, when a ſtorme comes they will eaſily be ſhaken off. *From him that hath not, ſhall be taken away that hee hath.* From him that hath not the gift of *ſincere ſanctification*, ſhall be taken away theſe common gifts of an *ouerly*, and *ſuperficiary illumination*, yea, his ſhowes alſo of true Sanctification: not onely that hee *hath* ſhall bee taken away, but that alſo which he *ſeemes to haue*. The Figge-tree that onely made a ſhew with leaues hauing no fruit, in the end, being curſed, loſt the Epheſ. 6. 14. Matt. 13 12. Luke 18. 18.

leaues too, wherewith it deceiued our Sauiour, and
Mar.11.20. wholy withered. Gods gifts in an vnsound hart, contrary as it were to their own nature, being peruerted to wrong ends, doe euen sigh vnder our abuse, and God hearing their groanes, giues them the wings of the Eagle, to flye away from such iniust possessours. How fearefull are the examples of many vnsound professors, who notwithstanding all their goodly flourishes, haue yet vanished at last? they haue beene stript starke naked of all, their right hand hath forgot it skill, their right eye hath beene darkened, their
Psal.137.5. Ezech.11.17. arme withered, they haue mouldred away, and become meere nothing, vnsauoury salt, fit for nothing but the dunghill. Christ hauing told the Church of
Reue.3.2. *Sardis* that her graces were ready to dye, giues this reason thereof: *For I haue not found thy works perfect before God.* Therefore they are ready to die, because tainted with the infection of hypocrisie. Had not *Iudas* many excellent graces of Prayer, preaching, miracles? &c. yet, forasmuch as they wanted the salt of sinceritie to preserue them from putrefaction, both hee and they miserably rotted, and came to fearefull desolation: His heart became a stye and stable for Satan to lodge in, and to beget that monstrous conception of barbarous and trecherous villanie; So that what the Psalmist speaketh concerning the wicked mans temporall estate, may truely bee spoken concerning the hypocrites spirituall estate.
Psal.37.35.36. *I saw him like the fresh lawrell, spreading himselfe, and flourishing: but loe the roote being corrupt with hypocrisie, hee could not hold out.* Inquirie for him, and for his many graces, his great knowledge, his burning

ning zeale, his forward alacrity, &c. and loe their place cannot be found. The body when the ſoule is once gone, may not long ſtay aboue ground; it muſt needs be buried: So the hypocrites graces wanting ſincerity, which is the very ſoule and life all grace, they are but a ſtinking carrion, and what ſhould an odious and vgly loathſome carkaſſe doe, but bee throwne into the pit? Standeth it vs not then in hand to looke to our ſelues, that we be vpright in heart, if we would enioy the ſweet comfort of our finall perſeuerance? For, as excellently *Bradford*, the way of Chriſt is the ſtraight way, and ſo ſtraight, that as few can finde it, and few walke in it, ſo none can halt in it, but muſt needs goe vpright. For as the ſtraightneſſe will ſuffer no reeling to this ſide or that ſide: ſo if any man halt, he is like to fall off the bridge into the pit of eternall deſtruction. An vnſound horſe that hath ſome ſecret fault, may carry as good a ſhew as the ſoundeſt, and at the firſt for a mile or two will trauell as freſhly and cheerefully as any, but at length he tires and giues ouer. So is it with an vnſound and deceitfull Chriſtian: Notwithſtanding all his faire beginnings, and hopefull entrances, yet he continues not. Let an Apple ſeeme neuer ſo beautifull, if it be rotten at core, it will quickly putrifie. The houſe built on the ſand cannot ſtand alwaies: If a tempeſt ariſe, downe it goes, it fals, and the fall thereof is *great*, like that of Ieruſalem, which, though it were a moſt glorious and goodly City, yet it was wholy ruined, and leuelled with the ground, *not a ſtone left vpon a ſtone*. So great is the fall of theſe ſandy Chriſtians, that it euen aſtoniſheth them that knew them

In Epiſt.

Matth. 7.

Luke 19. 44.

before, when they ſtood floriſhing in their pride and beauty. So that here alſo wee may tranſlate thoſe words of the Prophet from the outward goods, and apply them to the inward graces of the wicked: *Oh how horribly and ſodainly are they conſumed? Thou haſt ſet them*, and their graces too, *in ſlippery ground: As a dreame they vaniſh*, &c. And as they in the Prophet lament *Tyrus* and *Sidon*, with the like lamentation may wee bewaile the pittifull ruines of the vnſound Chriſtian. *Thou haſt beene in Eden, the garden of God, as one of the faireſt trees thereof: euerie precious ſtone was in thy garment, the Ruby, the Topaze, the Diamond*, &c. *But alas, alas, theſe great ones that were cloathed with purple and ſilke: For in one houre are all theſe riches come to deſolation.* Yeſterday flouriſhing like one of the gallant Lillies, putting downe *Salomon* in all his glory, and alas to day caſt into the fiery Ouen of hell. The many gourds of excellent graces ſprouted vp ſodainly and grew mightily, and vnder their ſhadow yee ſat reioycing: but alas with *Ionas* his ioy: For the worme of a deceitfull heart in one night hath as ſodainly conſumed them all: So that now yee are worſe then euer before; as *Ionah*, after the periſhing of his gourd, troubled not only with the ſun, but alſo with the Eaſt-winde. The winds of the Diuels temptations ſhall be let looſe, more fiercely to inrage the ſcorching Sunne of thine owne concupiſence and corruption, free liberty ſhall be giuen to thy formerly reſtrained corruption; & foraſmuch as thou waſt alwayes a Sow, power of re-entrance ſhall be granted to the impure ſpirit, with the company of ſeuen worſe, that as once he hid thoſe Gadaren Swine, he

Pſal. 37. 19.

Ezek. 28. 13.

Reuel. 18. 16.

Matth. 6. 30.

Ionah 4. 6. 7. 8.

may

may carry thee head-long into the filthy and mirie ſea of thine owne fleſhlineſſe, there to wallow and tumble as before thy cleanſing, God hath threatned, and hee will bee as good as his word, to ſpue out thee luke-warme out of his mouth. Thinke not now that God will bee like thee, that as thou eateſt vp thy vomit, ſo hee will his, and ſuffer thee, after thou art once vomited to come into his ſtomacke againe. Nay, becauſe hee ſaw thou waſt ſuch a dogge that thou wouldſt returne to thy ſinne, which thou hadſt vomited, therefore hath he ſpued thee out for euer; to teach thee by his example in ſpuing thee out, how thou ſhouldſt haue ſpued thy ſin out, namely without a deſire of euer returning to it againe, as the Iſraelites to their forſaken *Egypt*. Such *Iſraelites*, that after their departure from *Egypt*, carrie yet a diſpoſition of returning, in the wildernes muſt they die, into Gods reſt neuer muſt they enter. O miſerable caſe of the hypocrite, which is ſo deſperate, and irremediable! The fall of the ſandy houſe, ſaith our Sauiour, *is great*. Herein great, becauſe ſo quaſhed in ſhiuers, that it cannot bee reared vp againe, and the curſe of God is ſuch vpon it, being fallen, that like *Iericho* and *Ieruſalem* it is irreedifiable. *With my whole heart haue I ſought thee*, ſaith *Dauid*, *ſuffer mee not to wander from thy Commandements*. Inſinuating thereby, that ſuch as doe not ſeeke God with their whole heart, that is, in ſingleneſſe of heart, vnfainedly, God will ſuffer them to wander in crooked blinde wayes, and that fearefully and irreturneably. To the like purpoſe is that in the ſame Pſalme: *Let my heart be vpright in thy ſtatutes, that I may neuer be*

Reuel. 3. 16.

Matt. 7. 27.

Ioſh. 6. 26. Pſal. 119. 10.

Pſal. 119. 80.

ashamed. Those then that are not vpright in heart, God owes them a shame, and will assuredly pay it vnto them. Is it not a shame for a man in good trade to proue bankerupt, and turne begger? will hee not bee ashamed to looke any body in the face, that knew him before? so surely is it with the deceitfull Christian, when hee is thus fallen away; being now made a miserable spectacle, and as it were a monster to bee pointed at with the finger, that as the true Israelite is noted out with a *Behold*, for *imitation*,

Iohn 1.47. *Behold a true Israelite in whom is no guile*, so he with a *Behold*, for *detestation*, *behold the man that tooke not*

Psal 52.7. *GOD for his strength*. What a shame is this, when it will be said, was not this the great Professour, the earnest Preacher? and loe now with *Demas*, he hath imbraced the present World. Did not *Adams* Apostasie fill his face with shame? Howsoeuer sometimes this kinde of men haue faces of wainscote, and fore-heads of brasse, yet their conscience, I dare say, is ashamed to see God discouer their filthy nakednesse, by taking away their very showes of grace, and bringing their secret wickednesse to light. I conclude then this first motiue with the wordes of

Luke 12.1.2. our Sauiour, whose it is: *Take heed of hypocrisie. For there is nothing hid that shall not be reuealed, nor couered, that it shall not bee knowne*. How righteous, O Lord, is this thy iudgement vpon hypocrites? They *are* not that they *seeme*, and *are thought* to be; Therefore at last they shall *seeme*, and *be thought* to be that they *are*.

2. Sinceritie is the highest perfection attaineable in this life. That which is wanting in the measure

of

of obedience and holineſſe, is made vp in the truth and ſoundneſſe thereof. Therefore *Peter* being aſked of the *meaſure* of his loue to Chriſt, *loueſt thou me more then theſe?* anſwereth onely concerning the *truth*; being asked of the *quantity*, anſwereth onely concerning the *qualitie*, *Lord thou knoweſt that I loue thee.* For the quantity, it matters not ſo much with thee: None loues thee ſo much as hee ought: but for the ſincere qualitie, which is all in all with thee, as for that, I appeale to thy ſelfe. Hence it is that where the Scripture ſpeaketh of perfection, it is to be vnderſtood of ſinceritie in the feeling of imperfection, and in an earneſt deſiring, and aſpiring after perfection. Thoſe that in one place are ſaid to bee perfect, in another, by way of expoſition, are ſaid to be vpright. Iohn 21.15. 1. Chron. 12.3. afterward, verſe 38.

3. Where ſinceritie is, there God both *couers* and *cures* all other infirmities. As hypocriſie drowneth many excellent graces, and cauſeth God to take no notice of them; ſo contrarily ſinceritie many groſſe infirmities, and by drawing the eye of God to it ſelfe, cauſeth it to winke at them. How many infirmities ſcaped from the good Prophet *Dauid*? his numbring the people, his conterfeiting madneſſe, his colluſion with *Achiſh*, his raſh anger, and furious ſwearing and vowing the death of *Nabal*, and his vniuſt dealing with good poore *Mephiboſheth*. Theſe things were ſinnes, yet ſinceritie was a vaile vnto them. Becauſe ſinceritie was not ſo ſhaken in his other ſinnes, as in his murther and adultery: God that tooke ſome ſpeciall notice of this laſt, would take none at all of the other.

The heart of *Dauid*, saith the Scripture, *was vpright in all things, saue in the matter of Vriah.* When at *Hezekiahs* Passeouer, there had beene somewhat in some of the people their reparation, yet *Hezekiah* charitably presuming of the sinceritie, and honestie of their hearts, prayes thus for them; *The good Lord bee mercifull to him that prepareth his whole heart to seeke the Lord God, though hee be not clensed according to the purification of the Sanctuarie.* Lo how sincerity preuailed against the defect of legall purification, being more powerfull to draw Gods blessing, then the other his curse. Some of *Asaes* infirmities hauing beene mentioned by the Holy Ghost, as that the high places were not taken away, yet the conclusion is, *Yet his heart was vpright towards the Lord all his dayes.* Loe how all other his infirmities are couered with the mantle of sincerity. Contrarily in *Iehu*, wee may obserue, how the Holy Ghost after a large description of many excellent things done by him, doth at last as it were draw a crosse line, and blot out all spoken before with this conclusion; *But* Iehu *regarded not to walke in the law of the Lord with all his heart.* Lo how all other his graces are buried in the graue of an vnsound heart: Great *vertues* not sweetned with sinceritie, are no *ornament* vnto vs: And great *infirmities*, not soured with hypocrisie, are no great *deformities*. Those God *acknowledges* not: these God *imputes* not.

1. Chron. 30. 15. 16.

1. Kings 15. 14.

1. Kings 10 31.

4. Neither doth God couer onely, but in time cure also sincerities imperfections; giuing it strength and daily exercise of grace to preuaile against them. *For the eyes of the Lord behold all the earth to shew him-*

2. Chron. 16. 9

himſelfe ſtrong with them that are of vpright heart. Howſoeuer they may bee weake in themſelues, yet they ſhall feele Gods ſtrength perfecting it ſelfe in their weakeneſſe. For as it is in the *Pſalme, with the vpright thou wilt be vpright*, thou wilt not faile him in his neede. No, *The Lord is neere to them that call vpon him, that call vpon him in truth*, he is neere with the powerfull preſence of his Spirit, to helpe them in all their needs, to relieue, and ſuccour them againſt all their infirmities and temptations. Whereupon the Pſalmiſt prayes: *Doe good, O Lord, to them that are true in heart*; yea, and aſſures vs out of his owne experience that *God is good to Iſrael*, euen in the middeſt of affliction and temptation, but what Iſrael? *to the pure in heart.* And *Paul* promiſeth ſuch as are *ſimple to euill*, that is ſincere-hearted, that they ſhall not alwayes bee held captiue vnder their infirmites, but at length Sathan ſhall bee trod vnder their feet. It is the wont of the Lord to reward the ſinceritie of a little grace, with abundance of great graces. *Nathaniel*, before his comming to Chriſt, could haue no great knowledge, yet being a true Iſraelite, void of guile, Chriſt further inlightens him, giues him the ſight of the true *Meſſiah*, not onely bodily, but ſpirituall, indues him with true faith, and promiſes him ſtill greater matters. Alas, the weake & dim knowledge that the poore Eunuch, and *Cornelius* had in the myſterie of godlineſſe: yet becauſe according to the poore meaſure of knowledge they had, they worſhipped God ſincerely, an Euangeliſt was ſent to the one, and both an Angell, and an Apoſtle to the other, bringing the reward of their ſince-

Pſal.18.25.

Pſal.145.18.

Pſal.125.4.

Pſal.73.1.

Rom.16.19,20

Iohn 1.49,50.

Acts 8.10.

ſinceritie in their hands, the clearer light of the Goſpell, and a fuller largeſſe of ſpirituall gifts. For as the curſe of God is vpon hypocriſie, to decreaſe and deſtroy a great deale, a great ſtocke of grace, ſo the bleſſing of God is vpon ſinceritie, to increaſe the little ſtocke, the two mites, the graine of Muſtard-ſeed of ſinceritie. So that as in the outward eſtate, ſo alſo in the inward, it is true which the Prophet ſpeaketh of the true child of God. *A little vnto the righteous is better then great riches to the wicked.* For as Gods curſe blowes vpon the great reuenues of wicked men, ſo that they often fall into decay, and are forced as the Pſalmiſt ſaith, to come and borrow, euen of the godly man, who is poorer, that is, hath not ſo much as they: ſo alſo it is in the ſpirituall riches of the Hypocrites graces, compared with the vpright Chriſtians. Their great gifts they haue proſper not: in the time of their trouble they are glad to borrow as it were of poorer men, to craue comfort and reliefe of meaner Chriſtians, not ſo richly gifted as themſelues: like as the fooliſh Virgins in the Parable, for all the great blaze of their Lampes, were faine to begge oyle of the wiſe. Hence it is that the vpright mans little portion of grace, is better then the greater ſhare of the Hypocrite; becauſe it thriues in his hands, and by his good husbandry quickly riſes; the ſecret curſe of God, as a moath, eating vp, and waſting the other. Is not a little ſpring better then a great pond? Yes. For in Summer, when the great pond is dried vp, the little ſpring ſtill holds out and does vs ſeruice. So is it with the graces of ſinceritie. Though they are but little

Pſal. 37. 16. Verſe 21.

Matth. 25. 8.

little, as the Oile in the Cruſe, and the Meale in the Barrell of the *Sareptan* Widow; yet they haue ſuch a ſpring, that as ſhee held out in the Famine, when many of better eſtate, in all likelihood periſhed, ſo when the proud Hypocrite, that had ten talents, is broken, and hath brought his ten talents to none, yet the humble ſincere Chriſtian, that had but two talents continues ſtill, and hath brought his two to foure, his fiue talents to ten. And what is the reaſon of this increaſe? Euen his ſinceritie. *Becauſe thou haſt beene faithfull*, ſaith our Sauiour, *in a little, I will make thee ruler ouer much.* Surely *Dauid*, as all other Chriſtians, had no great ſtocke to begin with-all: for *the kingdome of heauen*, in the firſt beginning, is but as a *graine of Muſtard-ſeed*: yet in ſhort ſpace of time, that this little faithfully imployed, and wiſely husbanded, brought ſo admirable an encreaſe, that the poore Prentiſe got before the richeſt Merchants in this kinde, euen the Teachers themſelues, and the graue Sages, and ancient Fathers, that had of a long time *knowne him that was from the beginning*, were of his old acquaintance, and *were in Chriſt long before him.* I, the other day a poore puny, a freſh-man, *haue now got more vnderſtanding then all my Teachers*, for all their great reading, yea, *then all my Ancients*, for all their long experience. But how might this come to paſſe? *Becauſe I kept thy precepts*, namely, in ſinceritie. *This I ſaid*, ſaith hee, namely, the grace to remember the Name of God in the night, to make his ſtatutes my ſongs in the houſe of my pilgrimage, &c. *becauſe I kept thy precepts.*

Luke 19. 17.

Matth. 13.

Iohn 2. 14.

Rom. 16. 7. Pſal. 119. 99. 100.

Pſal. 11. 56.

5. Sinceritie as it leſſens ſomething our euill, ſo it am-

amplifies and addes to the glory of our good actions, euen ſuch as are but of the lower ſort. There is not the meaneſt action whatſoeuer, which ſinceritie will not ſet a faire gloze vpon, and procure it, that grace in the eyes of God, that in ſome reſpects it ſhall bee matchable euen to workes farre greater, in their owne Nature. A poore labouring man that liues by his hands, hauing beene faithfull in that place, and performing ſincere obedience therein to God, may haue as much comfort on his death-bed, as the beſt Miniſter and Magiſtrate, whoſe ſeruice yet is in it ſelfe farre more honourable. Yea, if his ſinceritie in his calling bee greater then theirs is in theirs, his comfort alſo ſhall bee greater. For God regards not ſo much the matter, as the forme of our obedience, not ſo much the thing that wee doe, as the affection wherewith wee doe it. Where ſinceritie is, there, in the meaneſt workes that are, together with them, the heart is giuen to God. And the more a man giues of his heart to God, the more acceptable is his worke. The Widdowes mite could weigh but light: but her heart weighed heauie. And ſo her heart being put to her mite, gaue it weight aboue the greater, but farre more hartleſſe largeleſſe of the Phariſee. *Sinceritie* is to our workes, as ſpirit is to our bodies, maketh it farre better, then a greater, where there is more fleſh, but leſſe ſpirit. O rare and excellent vertue of ſinceritie, which can make light drammes, and barly cornes as maſſie and ponderous, as the huge talent. Whereas contrarily the want of ſinceritie maketh talents as light as feathers. Hypocriſie, ſuch is the filth of it, imba-

ſeth

ſeth the pureſt mettals, and turneth very gold, yea pretious ſtones into ruſtie iron; Contrarily, ſincerity in an excellent kinde of *Alchymie* turneth iron into gold, and as once our Sauiour, water into wine. Hypocriſie cauſeth the moſt glorious workes of almes, prayer, preaching, with great indignation to be reiected: Sincerity the pooreſt works, of keeping ſheepe, ſweeping the houſe, &c. with great fauour to bee accepted. Sincerity then is all in all. A ſincere *Rahab*, is better then an vnſound *Iudas*. As in the naturall body, to vſe S. *Auſtens* compariſon, the caſe of the ſound finger is ſafer then of the blindiſh eye. The finger indeede is but a little ſmall thing, and cannot doe ſuch ſeruice as the eye, it is not of that admirable nimbleneſſe and quickeneſſe, nor cannot guide and direct the whole bodie, as the eye doth. And yet it is better to be a finger, and to be ſound, then to be an eye, and to be dimme, and darke, ready to fall out of the head. Better in Gods family to be a faithfull doore keeper, and ſo to bee ſure to hold our place, then to bee an vnfaithfull Steward, and ſo with him in the Goſpell, to be thruſt out, and come to the danger of begging. When we come to die, it is not the greatneſſe, or the multitude of thoſe good workes which wee haue done but the good diſpoſition of an honeſt and ſincere heart, in the doing of them, that muſt then ſtand vs in ſtead. The Pſalmiſt pronounces them bleſſed that are vpright in their way. Hee maketh no choiſe of the way, he doth not ſay: Bleſſed are they that are vpright in the way of the Miniſterie, or the Magiſtracie, but ſpeaking indifferently of any way allowable

Tutior eſt in corpore digitus ſanus, quam lippiens oculus. Digitus exigua quædam res eſt, oculus magnifice multum poteſt, & tamen melius eſt digitum eſſe, & ſanum eſſe, quam oculum eſſe et perturbari, lippere et excecari. In Pſal. 130.

Luk. 6.

able by the word, bee it neuer ſimple or meane,
Pſal.119.1. he ſaith: bleſſed are the vpright in their way, whatſoeuer it be; bee it but to be a drudge in a kitchin, yet he that is vpright in his way is bleſſed; as contrarily hee that is vnupright in a fairer and more glorious way, as the way of *Apoſtleſhip* is curſed. God lookes not ſo much to the way, as to thy foote in walking in the way. Let the way be neuer ſo meane, yet no diſcomfort, if thou walke in it vprightly: let it be neuer ſo glorious, yet no comfort, if thou walke in it haltingly. Therefore *Ezekiah* being ſtrucken with that thunderbolt of the ſentence of death, what was his comfort? Euen this, the con-
Eſay 38.3. ſcience of his ſinceritie; *O Lord thou knoweſt I haue walked with an vpright heart:* This was his onely refuge. Though thoſe good workes he had done were in regard of his calling of the higheſt note, the reſtoring of the true worſhip of God, the purging of the defiled temple and prieſthood: yet hee doth not comfort himſelfe with theſe ſo worthy workes; O Lord thou knoweſt I haue cleanſed thy Sanctuarie, erected thy worſhip, repaired the decayed wals of Ieruſalem, renued the glory and beauty of thy *Sion:* no, but without inſtancing in any particulars hee had done, he mentions onely the manner of doing, his ſinceritie of affection in all his doings, *I haue walked before thee with a perfect heart.* So, how many and glorious were the workes of *Paul*, his miracles, his preaching, planting of Churches, conuerſion of ſinners, ſuffering of perſecutions? Yet
2.Cor.1.12. reuiewing his life, what was his chiefeſt comfort? Let vs heare himſelfe ſpeake: *This is our reioycing*, not

not that wee haue caſt out Diuels, healed the ſicke, clenſed the lepers, by the thunder of my preaching cauſed Sathan to fall downe from heauen like lightning; (no, none of all theſe were his comfort:) but *that in ſimplicity, and godly pureneſſe, wee haue had our conuerſation in the world.* Hence it was that the Apoſtles when they returned to Chriſt reioycing in their victory ouer the Diuell were checked, and bidden to reioyce not in any other thing, then in that which euery ſincere Chriſtian, though neuer ſo meane and contemptible may reioyce in as well as they, namely, that their names were written in heauen.

6. The ſpeciall hatred and antipathie that is in God againſt deceitfulneſſe, ſhould be a ſtrong motiue vnto ſinceritie. There can be no vnion betwixt God and the hypocrite, in regard of the great diſſimilitude of diſpoſitions. God is ſingle; and hee is double: hauing a heart and a heart, and therefore cannot bee as *Dauid*, a man according to Gods heart. The hypocrite is crooked, and God is ſtraight: And how will you compact together, and make euen ſtraight and crooked? How can there bee friendſhip betwixt them that are euery way of contrary diſpoſitions? But where there is likeneſſe of manners, there eaſily will hearts be glued and riueted together. Now the vpright in heart are according to Gods owne heart, and therefore as *Salomon* ſayes, *they are his delight.* The Lord ſo loueth the truth in the inward parts, that hee himſelfe with his owne mouth will commend, yea, and admire the true Iſraelites: *Behold a true Iſraelite*, ſaid

Aug. *in Pſ.* 130. *Noluit Apoſtolos gaudere ex eo quod proprium habebant, ſed ex eo quod cum ceteris ſanctis tenebant. Inde voluit gaudere Apoſtolos vnde gaudes & tu. Quomodo diſtortum lignum ſi diſponas in pauimento æquali non collocatur, non compaginatur nec adiungitur: ſed ſemper agitatur & nutat, non quia inæquale eſt vbi poſuiſti, ſed quia diſtortum eſt quod poſuiſti. Ita cor tuum quamdiu diſtortum non poteſt collineari rectitudini Dei; & non poteſt in illo collocari, vt hæreat illi, & ſiat rectum.* Aug. *in Pſal.* 31. Pro. 11. Ioh. 1. 47.

ſaid our Lord of *Nathaniel.* Though ſincerity lurke with *Saul*, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apoſtle, that the true Iewes *praiſe is of God.* Was it thought ſuch a matter for *Achilles* to haue the Poet *Homer* deſcriber of his vertues? O the glory then of the ſincere Chriſtian, that ſhall haue God himſelfe the trumpetter of his praiſes? But he loathes and abhorres the hypocrite, euen as the ſtomacke doth luke-warme water, he diſtaſtes him as much as hee doth the groſſe and open offenders. Therefore it is that he yoakes them with ſuch in their puniſhment. *Doe good O Lord to the true in heart: but thoſe that turne aſide by their crooked wayes, them* (that is, hypocrites) *the Lord ſhall leade away with the workers of iniquitie*, yea, and reproacheth them with their name, when hee inflicts the puniſhment, *Depart yee workers of iniquitie.* Therefore it is alſo, that when he would threaten a man a grieuous puniſhment indeede, he ſaies, *hee will giue him his portion with hypocrites.* And indeed the hypocrites puniſhment muſt needes bee very grieuous, ſince hee muſt bee ſpued out of Gods mouth. Now the baſeſt places that are, wee thinke good enough to caſt vp our gorge in. So odious is the luke-warme hypocrite in the eyes of God, that in ſome regard hee can better away with the ſtarke colde Atheiſt, and openly prophane and ſcandalous Epicure, as who would not rather haue an open, then a ſecret and friend-like enemie. *Chryſoſtome* ſayes well, that ſhee is a worſe woman that in hypocriſie blurres her face with teares, that ſhee might bee iudged

Reuel. 3. 16.

Magis culpa digna eſt quæ ad oſtentationẽ & laudem lachrymas fundit, quã quæ corporalis ſtudio pulchritudinis collocatur, ſuſis ſtibioq; depingitur, hom. 6 in Mat.

iudged an humbled penitentiarie, then ſhee that beautifies it with painted colours, that ſhee might bee reputed a faire and louely creature. And in the ſame proportion of reaſon, wee may ſay that God more hateth the Popiſh Phariſaicall pining of the bodie by counterfeit faſting, then the Epicuriſh pampering of the bodie with gluttonie and belly-cheare: So out of conceit is God with hypocriſie. And this hee ſhewes moſt apparantly, in that hee will not endure hee ſhould come neere him in any ſeruice, or ſacrifice of prayer or praiſe. For his ſharpe noſe eaſily diſcerneth, and is offended with the ſtinking breath of his rotten lungs, though his words be neuer ſo ſented and perfumed with ſhewes of holineſſe.

7. And as in other regards God thinkes him vnfit to come neere him, ſo ſpecially in the function of the Miniſterie. Some ſuch indeed haue come neere him, as *Iudas* amongſt the Apoſtles, but he hath often caſt them out with reproach, as vnſauoury ſalt, into the dunghill: Whatſoeuer their other ſufficiencies, and in-ablements may bee, yet their want of a ſound heart makes God hold them vnworthy of this honourable calling. For this is the ſpeciall thing required of the diſpoſers of Gods ſecrets, *that euery man bee found faithfull:* Therefore when *Simon Magus* would haue been medling here, *Simon Peter* thruſt him away, and told him plainely, *Thou haſt no part or fellowſhip in this miniſtration:* And marke the reaſon why; *For thine heart is not right in the ſight of God.* But though all with this *Simon*, are not thus kept out, yet God ſhewes his

1. Cor. 4. 2.

Acts 8. 21.

dislike of them some other wayes, either cashiering them with great disgrace, or else making both them and their Ministerie vile and contemptible: for the Lord *will be sanctified in them that come neere him*, if not in the *sinceritie* of their *sanctification*, yet certainly in the *seueritie* of their *condemnation*.

Leuit. 10. 3.

8 And as the hypocrite is thus vnfit for God, so also for all good men to haue any thing to doe with; such blemishes are they, and indeed the very *botches* of any Christian society. *Lydia* desired *Paul* and *Sylas* vpon no other condition to enter into her house, then this; if they had iudged her faithfull: And *Dauid* hauing praied for the sweet company and communion of the godly; *Let such as feare thee turne vnto me, and such as know thy testimonies*, immediately addeth another Prayer: *Let my heart be vpright in thy statutes, that I may neuer be ashamed.* Insinuating thereby, that hee should bee vnfit for the company of Gods children, vnlesse his heart were vpright. As therefore in the former speech he prayed for the company of the godly, so in the latter, for that which might make him meet for their company, so that he might hold out in that blessed fellowship without being ashamed, when in the end for want of sincerity he should be shaken off by his companions: And againe, the same Prophet describing what kinde of Court hee would haue when he came to the Kingdome, banisheth from it the deceitfull person, and makes choice onely of the faithfull: *Mine eyes shall be to the faithfull of the Land, that they may dwell with me. He that walketh in a perfect way, he shall serue mee. There shall no deceitfull person dwell within my House.*

Acts 16. 15.

Psal. 119. 79, 80

Psal. 101. 6, 7.

9. Againe

9. Againe, Hypocriſie is ſo loathed by God, that he grudgeth it the leaſt ſucceſſe in any thing it goeth about. *Iacobs* ſonnes hauing treacherouſly ſold their brother, would yet couer their ſinne, as with a lie, ſo with a fained hypocriticall conſolation of their mournefull olde Father: But with all their words could they not in the leaſt ſort cheare him vp; They were but *miſerable* comforters, becauſe *fained*. Hence it is that the bleſſing of God is not ſo vſuall, nor ſo large, vpon the labour of hypocrites, though neuer ſo well qualified, as of ſincere Preachers, though otherwiſe of meaner gifts. *If thou wilt turne vnto me, thou ſhalt conuert*, ſaid God to *Ieremie*. And this is giuen as the reaſon of *Iohn* the *Baptiſts* ſo great ſucceſſe in conuerſion of Soules, becauſe he ſhould haue the ſound and powerfull ſpirit of *Elias*. *Hee ſhall conuert*, ſaith the Angell to *Zechary*, *many of the children of Iſrael to their Lord God*. Why ſo? *For he ſhall goe before him, not in the ſpirit of hypocriſie, but in the ſpirit and power of Elias*. So where the good hand of God is noted in the ſucceſſe of *Eſraes* iourny, this reaſon is giuen thereof, euen *Eſraes* faithfull & honeſt heart to God ward. *He came to Ieruſalem, according to the good hand of his God that was vpon him. For* Esra *had prepared his heart to ſeek the Law of the Lord, & to do it, &c.*

Gen. 37. 35.

Ier. 15. 19.

Luke 1. 16.

Eſay 7. 9. 10.

10. Well, but this ſometimes befalls ſinceritie, for its further triall, to be denied ſucceſſe, God forbid yet that any one ſhould bee iudged an hypocrite for want of ſucceſſe; this would argue want of charitie and iudgement: but to ſee the miſery of an hypocrite in the want of ſucceſſe, & the happineſſe of the ſincere profeſſor in the ſame caſe. For the one hath

comfort in the conſcience of his ſinceritie: the other is vexed and tormented with the guilt of his vnſoundneſſe, and taketh this puniſhment as a iuſt rebuke thereof. The vnſound Miniſter, let his paines be neuer ſo great, his preaching neuer ſo profitable, yet, if it take not, hath iuſt cauſe to lay the blame not vpon his hearers, but himſelfe. For well may he thinke with himſelfe: How ſhould I looke that God ſhould grace words comming from a corrupt and impure heart, with the attendance of his holy Spirit? But ſuch Miniſters, as in the want of ſucceſſe, are priuie to themſelues of their owne ſincerjtie, they may ſay with *Paul*, 2. *Corinthians* 3.4, 5. *If our Goſpell bee hid, it is hid to them that periſh.* Why ſo? *For we preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.* Marke how the Apoſtle alleadgeth his ſinceritie in the diſcharge of his Miniſterie, as a reaſon of comfort, when it preuailed not, aſſuring himſelfe vpon this ground, that the fault was in the hearers themſelues, and not in him, or in his preaching. The Hypocrites ſucceſſe then is either none at all, or comfortleſſe, and ſo as good as none. For all the ioy of his ſucceſſe is daſhed with the conſcience of his owne hypocriſie. Whereas the ſincere Chriſtian as he is vnder the promiſe of ſucceſſe, and ſo often hath it: ſo when for iuſt cauſes God ſees it not fit to accompliſh this his promiſe, being onely conditionall, yet then hath he more comfort in his *ſucceſſeles ſincerity*, then the hypocrite for his life can haue in his moſt *ſucceſſefull* and *happieſt hypocriſie*. Yea, the ſincere Chriſtian, being a beholder of his ſucceſſe, often carries away all the comfort there-

thereof, when the miſerable Hypocrite himſelfe is left dry and deſtitute. The ſucceſſe of a good worke done in ſincerity, is ſpecially comfortable to the worker himſelfe, aboue that it is to others. Contrarily, that comfort which is in the ſucceſſe of an hypocritical good work is wholly others, the workman himſelfe hath not the leaſt iot. Hence S. *Paul*, though the falſe Apoſtles were his aduerſaries, and preached of enuie to vexe him, and thought little of prouiding matter of comfort for him, yet he reioyced in their preaching, and the fruit thereof. Whereas yet they themſelues, preaching onely of vaine glory and contention, could not haue the leaſt comfort thereby. Phil.1.18.

11. Laſtly, in all dangers, trials, and temptations: *Sincerity* maketh vs valiant & couragious, begetting in vs the true, manly, generous, and heroicall ſpirits, euen that *Lion-like* boldnes ſpoke of in the *Prouerbs.* It is not put out of countenance with the falſe accuſations of ſlanderous tongues. It throweth them off, as *Paul* did the Viper vnhurt; yea, in a holy ſcorning it laugheth at them, as the wilde Aſſe in *Iob* doth at the horſe & the rider. No, no, the breſt-plate of righteouſneſſe, the brazen wall of a good conſcience feareth no ſuch arrowes. It ſaith with *Paul*, *I paſſe not for mans iudgement. Though mine aduerſary ſhould write a booke againſt me, would I not take it vpon my ſhoulder, and bind it as a crowne vnto me?* ſaith *Iob*. Yea, further ſaith that holy man, *I will tell him the number of my goings*, I will acquaint him with my whole life, & let him picke what he can thereout, ſo little doe I know by my ſelfe: O the *confidence* of *ſinceritie*! Yea, yet further, *I will come vnto him*, not as a guilty trembling Pro.28.1. 1.Cor.4.3. Iob 31.35.39.

bling slaue, but *as a Prince*, that being strongly guarded both with armed men, and his Subiects loue; and imboldned with the might and right of his own power, walks securely, and without feare. O the noble spirits of sinceritie! And indeed euery true Christian, being a spirituall Prince, hath the spirit of the best Prince, as hauing that Princely priueledge of a double guard, the guard of the Angels without, & of a good conscience within, the peace whereof, as the Apostle speaketh, is in stead of a *guard* against aduerse power. Shall now such a Prince, so guarded, regard the enmitie of any? feare threatnings of any, though neuer so mightie? No. Well may others feare him, as *Herod* and *Saul*, proud tyrants did, the one *Iohn*, his poore minister, *knowing* saith the Scripture *he was a iust man, & a holy*; the other *Dauid*, his poore subiect for the same cause: but he feares none but God; neither yet him slauishly. *God hath not giuen vs the spirit of feare, but of power and loue, and of a sound mind*, saith the Apostle; opposing the spirit of feare to the spirit of soundnes and sincerity. And indeed, as there is nothing more *bold* then a sound conscience; so nothing more *base*, or sooner abashed, then an vnsound conscience destitute of this sinceritie. *Eliah* in his rags had the heart to goe meet *Ahab* in his robes, and *Dauid* in the midst of all his reproches, had the face to professe the name of God before Kings and Princes, without euer being blanked at their presence. For, let a man bee neuer so much deiected, this sinceritie will reuiue, and refresh his spirit, and put new life into him. Contrarily *Peter*, when hee rushed in the presumption of his deceitfull heart

Phil. 4. 8. φρυφήσει.

Marke 6. 10.

1. Sam. 18. 14. 15.

2. Tim. 1. 7.

Psal. 119.

heart, into danger, without this fence and fortification, how daſtardly a coward ſhewed hee himſelfe? See how ſmall a thing daunted him; euen the words of a poore ſilly wench. Who yet afterward; cloathed with this armour, was ſo ſtout and manly, that not the high-Prieſt himſelfe, nor all his priſons, nor puniſhments whatſoeuer, could any thing appall him. So in the afflictions ſent by God, O the reliefe that then Sinceritie yeelds within, when all other things faile vs! This cauſeth vs to lift vp our heads with ioy, when others are at their very wits end for feare. The hypocrite in peace and ſecuritie, may ſeeme ſtrong and valorous, but let God by ſome affliction dragge him out, as it were by the eares, from his lurking-hole, and conuent him before his Tribunall, and thou ſhalt not ſee any thing more abiect or hartleſſe. Then is that of the Prophet verified: *The ſinners in Sion are afraid, a feare is come among the Hypocrites? Who among vs ſhall dwell with the deuouring fire? Who among vs ſhall dwell with the euerlaſting burnings?* Eſay 33.14. But the ſincere heart, euen in this caſe, holds out confident and comfortable. When Chriſt ſeemed to ſet himſelfe againſt *Peter*, and to call the truth of his profeſſion into queſtion, with that threefold pinching demand, *Simon, loueſt thou me?* Ioh.21.15.16. *Peters* faithfull heart ſtill held it owne, and ouer-came in that wreſtling, *Lord, thou knoweſt I loue thee.* O the boldnes of ſinceritie, that dares make God the *Iudge*, when he makes himſelfe the *accuſer*! When *Iob* had againſt him not onely the Deuill his enemie, puſhing at him with his poyſoned weapons, but euen his owne friends, ſcourging him with their tongues,

yea, his owne wife a thorne pricking him in the eye; yea, his own God, miſerably laſhing his naked ſoule with Scorpions, what was it that relieued him againſt all theſe, but the remembrance of his owne vprightneſſe in the courſe of his life by paſt? And therefore he ſaid, *Vntill I die I will neuer take away my innocencie from my ſelfe. My heart ſhall not reproue me for my dayes.* Who now would want ſuch a companion, ſuch a friend as Sincerities is, and that ſticks ſo cloſe vnto vs, and yeeldeth ſuch ſweet comfort, euen in our foreſt trials, and hardeſt ſtraights?

Iob 27.5,6.

Meanes to get Sincerity.

Here then happily ſome, feeling the want of this ſo neceſſary a grace, will enquire concerning the *Meanes* to attaine thereto.

The firſt meanes is, for a man alwayes to poſſeſſe his heart with the apprehenſion of God preſence, and ſo keepe it in his feare continually, *to walke*, as *Enoch* did *with God*, as being in his eye; and with *Moſes*, ſeeing him that is inuiſible. *Walke before mee*, ſaith God to *Abraham*, *and be vpright*. Firſt, *Walke before me*, ſet thy ſelfe in my preſence, behold my alſeeing eye, that ſeeth in the darke, euen in the darkeſt corners of the heart, and then *be vpright*. This apprehenſion of Gods preſence will quaſh and cruſh euen the very firſt riſings of hypocriticall thoughts. What? God ſees me, and ſhall I dare to dally with him? If but a man, nay, if but a childe could looke into my heart, I durſt not deale doubly and deceitfully: How then may I dare to doe ſo, when the God of Heauen is preſent and beholds mee? Hypocriſie riſeth from the ſecret Atheiſme of the heart, whereby hee ſaith: *Tuſh*, *none ſeeth*. And in this regard

Gen. 5. Heb. 11. Gen. 17.

Ananias

Ananias and *Saphira* a paire of noble hypocrites, are ſaid to *tempt God* in their hypocriſie, that is, to make triall of him, whether he were preſent euery where or no, and ſo knowing all things were able to reuenge their hypocriſie. And for the ſame cauſe did *Peter* tell them, that *they lyed not to men, but to the Holy Ghoſt*; becauſe they thought they were out of Gods hearing, and onely *Peter*, and they with him, heard them. Therefore the Church in the *Pſalmes* ſheweth how they were kept in their ſinceritie, from dealing falſly in their couenant with God; becauſe they remembred that God would ſearch it, as being the ſearcher of the heart. And S. *Paul* notably ioynes theſe two together, *Wee make not merchandiſe of the Word of God*; we play not the Huckſters with it: *but as of ſinceritie, as of God, in the ſight of God ſpeake wee in Chriſt.* It is impoſſible for a man to ſpeake as in Gods preſence, and not to ſpeake ſincerly. Acts 5.9. Pſal. 44. 2. Cor. 17.

A ſecond *meanes* is, diligently to reuiew all our works of obedience, as once God did his of creation, and to obſerue the peace and comfort of conſcience which we find, when we doe good things with good hearts, as on the contrary the trouble and diſquiet of minde when we doe otherwiſe. And withall when we take our ſelues thus tardy, in a holy indignation to take reuenge of our ſelues, iudging and condemning our ſelues before the Lord. The very thinking of the after-reckonings we muſt come to, when we haue done our worke, will make vs take heed how we do it: For who is there that vſeth for all his actions, at the dayes end, to call himſelfe to a ſeuere examination; as the hard Maſter doth his ſeruants, that

muſt

must not needes in the very middest of his actions reason thus with himselfe? Anone all this which now I doe, must very narrowly bee looked ouer, if it bee not done faithfully and sincerely, I shall smart for it then; O the wrings and secret pinches which mine owne guiltie heart will giue me, yea, the lashes which by mine owne couenant I am tied to giue my selfe, in case my worke bee found blurred with hypocrisie! It stands mee in hand therefore to looke to it that though my worke, by reason of my weake skill, bee but meane, yet it may be cleane; though it be not fine, yet it may not be foule, being soyled and slubbered with the slurre of a rotten heart.

A third *meanes*, is true Humiliation of spirit. For where this is, there must needs be the deniall of our selues. And where there is true deniall of our selues, there is not hypocrisie; which testifieth a man euen in seeking God, to seeke himselfe, and in preaching Christ, to preach himselfe. And therefore the Apostle opposing his owne sincere, to others deceitfull preaching, saith; *We preach not our selues, but the Lord Iesus.* This is the ground of all vnsoundnesse in religion, this want of humbling and denying our selues. For, hence it comes to passe, that we are so carried & swayed, euen in our best actions, with the respects of our owne praise and profit. Therfore S. *Luke* notes that the wise-builder, that is, the sincere Christian, *digges deepe*; namely, in a deepe humiliation of his owne Soule; whereas the foolish builder, that is, the hypocrite, *builds without foundation*, that is, enters vpon the profession of Religion without euer being truely humbled and cast downe for his sinnes. And

Luke 6.48.

hence

hence the building comes to bee vnſound, becauſe vnfounded. That the heart then may ſtand vpright before God, it muſt firſt as it were make it ſelfe crooked in ſtooping and bowing it ſelfe vnder his mightie hand in the exerciſes of humiliation. That the heart may bee whole, it muſt firſt be rent and broken. Corrupt and impure gold cannot bee detecated and rid of the droſſe, till it be moulten and diſſolued. Vnſound bodies, full of vicious humors, cānot come to any good eſtate, till they be well emptied by purgation: Crooked things cannot bee made ſtraight without the wringing of the hand. Humiliation is that which melts vs, purges vs, wrings vs, and ſo makes vs of droſſie pure, of foggie ſound, of crooked ſtraight Chriſtians. Doeſt thou then deſire to bee a ſincere Chriſtian indeed, a true Diſciple of Ieſus Chriſt, to be freed of al vnſound mixtures? thou muſt firſt bee broken and battered in pieces, by the humbling hand of God; thou muſt remember thy Maſters rule, *If any man bee my Diſciple, let him denie himſelfe.*

Non eſt cor integrum niſi ſit ſciſſum.

Laſtly, ſinceritie being oppoſed to mixture, as the notation of the word teacheth, that which cleanſeth our hearts from the defilement of ſuch mixtures muſt needs make vs ſincere. Now it is Faith which purgeth and purifieth the heart. Faith then apprehending the ſinceritie of Gods loue in Chriſts death to vs, & beholding there how Chriſt gaue his heart to be pierced for vs, cannot but make vs returne the like ſinceritie of heart and affection to God. *Thy louing kindneſſe*, ſaith *Dauid*, *is euer before me*, namely, by the apprehenſion of my Faith; *therefore haue I walked*

Sincerum, ſine cera. Donat.

Acts 15.

Pſal. 26. 3.

walked in thy truth. So *Paul* sheweth, that it was this loue of Christ towards him, which by his faith he apprehended and applyed to himselfe, that made him deale so sincerely, and seeke onely Gods glory, euen then when to the world he might seeme to bee madde of pride and vain glory, in preferring himselfe before the false Apostles. *Whether we bee madde* saith he, *we are madde to God*; that is, when I thus command my selfe, and boast of mine owne Ministerie against others, and in so doing seeme mad to you, yet then I respect not my selfe in so doing, but onely God and his glory: *or whether wee are in our right minde*, that is, vse such courses as to you seeme wiser, *we are to you.* Wee doe it faithfully for your good. Now marke what it was which made him to doe so. *For the loue of Christ constraineth vs, because we thus iudge, that if one be dead for all, then were all dead: And hee died for all that they which liue should not henceforth liue to themselues, but to him that died for them.*

2. Cor. 5. 13, 14. opened.

CHAP.

Chap. XXXI.

The anſwering of the Obiection which the deceitfull heart of man might gather out of the former doctrine of the hearts deceitfulneſſe.

Verſe 10. *I, the Lord, ſearch, &c.*

THis Verſe dependeth vpon the former, as a ſecret preuention of an Obiection, which vpon occaſion of the former doctrine of the hearts deceitfulnes, the wicked *Iewes* might make againſt the Prophets threatnings, in this manner: if the heart be ſo immeaſurably and vnſearchably deceitfull, that none can know it, then wee truſt to doe well enough, for all the inward wickedneſſe and hypocriſie of our hearts. For if none doe know it, then none can puniſh it. The Lords anſwere is, as if he ſhould more largely thus haue ſpoken; Nay, ſoft a while, you runne too faſt: The heart cannot bee knowne of any creature, but *I the Lord*, the Creator, haue a priuiledge aboue all creatures, throughly and perfectly to know the inmoſt corners of your hearts: And therefore neuer thinke that the cloſeneſſe, and ſecreſie of your corruption ſhall free you from puniſhment; for my knowledge of your hearts is not an idle and vaine knowledge, but therefore doe I know them, that thereafter, as I ſhall ſee their inward ſoundneſſe or falſeneſſe, ſo I may diſpenſe my rewards, and puniſhments accordingly.

This is the coherence.

The

The ſence. *Search and try.*] That is, moſt exactly know; A Metonymie of the efficient: For by ſearching and trying, perfect knowledge is attained. And withall an *Anthropopathy*, that is, a manner of ſpeech; whereby God for our better vnderſtanding, is made affected like man: For God needs not any ſearching to come to knowledge of any thing, as mans ignorance doth; But becauſe mens knowledge is beſt there, where the greateſt triall and ſearch hath beene made, therefore vnder this phraſe it pleaſeth the Lord to ſignifie his full and abſolute knowledge.

Hearts and reines.] That is, both thoughts and affections, the reines being the ſeat of the ſtrongeſt affection, namely, that which is for generation. So *Prou.*23. 15. 16. *My ſonne, if thou be wiſe, my heart ſhall reioyce, and my reines ſhall leape for ioy.*

To giue.] Either reward of puniſhment: *According to his wayes.* Sometimes the word *way*, is taken more ſpecially for ſome ſpeciall courſe in the carriage of ſome particular action, as *Numbers* 22.23. *Iudges* 4 9. More commonly for the generall courſe and carriage of our whole liues, as *Pſal.* 119.1. *Mat.* 10.5. So here; *According to the fruit of his workes.* If his workes be good fruit, then reward; if euill, then puniſhment. In the words thus opened, I conſider two points. 1. Gods *knowledge* of our hearts, which is ſet forth by the *exactneſſe* thereof, both in regard of the *manner*, in words, *ſearch and try*, and in regard of the *matter*, *heart and reines.* 2. The *end* of his knowledge, *That I may giue, &c.*

Numb.22.33. Iudg.4.9. Pſal.119.1. Mat.10.5.

To beginne with the firſt. It is the conſtant doctrine

doctrine of the Scriptures euery where, that it is proper to God alone of himselfe, *throughly*, and *exactly* to know the secrets of the hearts of men; and therefore denying this knowledge to all others in the former Verse, *Who can know it?* Here hee challengeth it to himselfe, *I the Lord know it.* But I say 1. *Of himselfe*, Because by reuelation from him, others may know: as Christs humanitie, *Iohn* 2. 24. *But Iesus did not commit himselfe to them; For he knew them all: And had no need that any should testifie of man: for he knew what was in man.* So also the Prophet. As 1. *Sam.* 9. 19. *I will tell thee*, saith *Samuel* to *Saul*, *all that is in thine heart.* No marueil, when God had told him before. Thus *Elisha* saw the hollow and hypocriticall heart of *Gehezi*, (*Went not mine heart with thee in the way?*) and *Peter* of *Ananias* and *Saphira*. So in the Primitiue Church there were such as had the *spirit of discerning*: But that phrase of the *spirit of discerning*, sheweth, that they discerned not mens hearts of themselues, but by a speciall worke of Gods Spirit, discouering them to their eyes, and that vnlesse they had plowed with Gods Heifer, they could neuer haue found out the so secret mysteries of deceitfull hearts. 2. I say that God onely knoweth the heart *exactly* and *certainely*: Because man and Angels may know it *coniecturally*, and by way of guessing. *Prou.* 20. 5. *Counsell in the heart of man is like deepe water, but a man of vnderstanding will draw it out.* Here euen naturall wisdome is compared to a bucket, which is able, being let downe into the deepest Well, to bring vp the waters thereof. So though the heart of many men bee full

Iohn 2. 24.

1. Sam. 9. 19.

1. Kings 5.
Acts 5.

Cor. 12. 9.

Prou. 20. 5.

of

of deepe deceit, and can cunningly couch naughtinesse, yet a wise man by obseruation of their countenance, gesture, speeches, and such like outward signes, will goe neere to discouer them. And therefore *Salomon* afterward in this Chapter, *Verse* 26. hauing said, that *a wise King scattereth the wicked, and causeth the wheele to turne ouer them:* because it might be said, how can hee doe so, since wicked men haue so many couers for their wickednesse, to hide it from the eyes of the World? hee addeth, as answering this obiection; *The soule of man is the light of the Lord, and it searcheth all the bowels of the belly.* So sharpe is the nose, euen of naturall sagacitie, that it is able to smell out, and ferret out wickednesse, euen when it lurkes in her secretest holes, vsing those meanes I spake of, of diligent obseruation, inquisition, of comparing, and laying speeches and actions together, and such like. But now Gods eye needes no such spectacles to looke into these blinde corners of the heart: For hee hath a firie, and flaming eye, which is both the *Organe*, and the *Meane* of seeing, ministring light to it selfe, to discerne all things. Whence it is, that as the Psalmist excellently saith, *Hee knoweth the thoughts a farre off*; long before there goe any outward signes in the face to bewray them. According to that which the Lord speaketh of himselfe concerning this knowledge of the *Israelites* hearts: *I know his thoughts euen now, what he will doe, before I bring him into the Land which I sware:* Whereas the wisest men know them onely when they are neere at hand, when they are readie to breake out at our faces, eyes, mouthes. So that in this

Prou. 20. 26. 27

Solus Deus solum nescit ignorantiam. Et totus videt, & totum, quia minimè fallitur, quia minimè claudit, quia extra se lumen non quærit vt videat. Ipse enim est qui videt, & vnde videt. Bern. Psal. 139. 2. Deut. 31. 21.

this regard wee may iuſtly vſe that of the Prophet, *Am I GOD neere hand onely, and not alſo afarre off?* Ier.23.23.
Yes Lord thou muſt needs be a God afarre off, who knoweſt our thoughts ſo farre off, euen before wee know them our ſelues; yea, before euer we had any being our ſelues. Whereas we poore blind ceatures cannot ſee the heart, vnleſſe wee may pore vpon it, hauing it laid neere our eyes in outward ſignes; and yet neither then, can we ſee it otherwiſe then the man in the Goſpell, ſaw men walking as trees. Thou ſeeſt the deceits of the heart, with an vnerring and vndeceiuing eye: Wee with an vncertaine, and erroneous. As our heart is deceitfull, ſo our eye alſo in ſeeing, and iudging of the deceitfulneſſe thereof, ſo that it cannot, when it is at the cleereſt; giue any infallible definitiue ſentence concerning any mans heart, but onely probable, by way of diuining. But in this coniecturall knowledge the Angels ſpecially excell, by reaſon their eyes pierce deeper then ours, euen to the ſight of the inward parts of our bodies, as well as of our outward, though yet in the outward they are able to ſee farre more then wee. Hence *Dauid* for his wiſedome in finding out of ſecrets, is compared to an Angell of God, by the woman of *Tekoa*. 2 Sam.14.20.
The Diuell therefore may be able to giue a ſhrewd gueſſe at our thoughts, the rather for that hee himſelfe often ſuggeſteth thoughts vnto vs, and hath liberty giuen him to come, though not into the priuy chamber of the ſoule, yet into the outward chamber, the fancie, & to worke vpon thoſe phantaſmes, which there he findes. Neuertheleſſe, hee cannot directly and certainely ſet downe what

our owne secret thoughts bee, but still this doctrine remaineth true, onely God of himselfe exactly knoweth the secrets of the heart. There is indeede a great mingle-mangle and confusion of thoughts, euen as there is of drosse and good mettall in siluer and golde, which lie so confused together, that to the eye of man the drosse is not discernable. But when they are in the furnace and fining pot, then wee may see them both distinctly. That which is the furnace to the gold, the fining pot to the siluer, Prou.17.3. the same, saith *Salomon*, is the Lords flaming eye to the heart of man; euen in the midst of the greatest shuffles, and confusions it is a notable distinguisher, cleerely discerning the badde from the good, the baggage and refuse from that which is good and fine, though they be neuer so troublesomely iumbled together. And no maruell, for euen *Hell*, Luke 8.31. (a place farre deeper then the heart, *Luke* 8. 31. farre vaster and wider, being of so infinite receipt, that it is able to hold all the damned soules and bodies *Esay* 30. 33.) Isa.30.33. *and destruction*, (the infinite paines of this hell) which (as the Prophet speaketh of heauens ioyes) eye hath not seene, eare hath not heard, nor is the heart of man once able to apprehend the thousand part of them) *are open to the eyes of the Lord, how much more then the hearts of the children of men?* And hereof the Scriptures giue a double reason.

1. Gods omni-presence. If a man could bee in any place where God were not, hee might escape the sight of his eye. But, *can any man* (saith the Lord) Ier.23.24. *hide himselfe in secret places that I shall not see him? Do*

not

not I fill heauen and earth? This reaſon *Dauid* purſueth notably, *Pſal.* 139. throughout.

2. Gods forming of the heart. Hee that made the eye, ſhall not hee ſee? the eare, ſhall not hee heare? the heart, ſhall not he vnderſtand? Artificers know the nature and properties of their workes; and ſhall God onely bee ignorant of his workmanſhip? This reaſon alſo *Dauid* vrgeth in the ſame Pſalme, verſe 12. 13. *The darkneſſe hideth me not from thee. For thou haſt poſſeſſed my reynes, thou haſt couered me in my mothers wombe.* Pſ. 139. 12. 13.

To theſe two reaſons I adde a third, namely that God is the preſeruer and vpholder of the heart. *Acts* 17. *In him wee liue, moue, and haue our being.* Which is to bee vnderſtood as well of the motions of the minde, in thoughts and deſires, as of the body. The minde is borne-vp by God, euen in the act of thinking, farre otherwiſe then the earth beareth vs in walking. Therefore it cannot be but God muſt needes perceiue the motions of our mindes, euen as the ſenſeleſſe earth, if it had ſenſe, muſt needes perceiue the motions of our bodies. Acts 17. 27.

The vſe. 1. This ſerueth to aſſure our Faith, that the Scripture is the word of God. For it is proper onely to God, to know of the ſecrets of our hearts. But the Scriptures, doe notably lay open the cloſe corruptions of our hearts vnto vs, inſomuch as wee muſt needes bee forced with the vnbeleeuing idiot, to fall downe on our faces, and to ſay, *Verily God is heere*; it is hee that ſpeaketh. And as the woman of *Samaria*, when ſhee heard Chriſt diſcouer her ſecret adultery, then ſhee gaue ouer wrangling, *Vſe.*

and went to her neighbours, saying, *Come and see a man, that hath told me all that euer I haue done: is not he the Messiah?* so we, seeing our hearts; so liuely deciphered vnto vs in the Scriptures, may in like sort cry out one to another; Come and see a Booke, that tels vs all that is in our hearts; Must not this needes be his booke who only knoweth the heart? Besides that, as the Scriptures doe detect our thoughts in generall, so some particular mens in speciall. As what was *Hamans* proud thought, when the King asked him what should bee done to the man he would honour: what was *Michols* despightfull thought, when she saw her husband dancing: what was *Sauls* murtherous thought, when *Dauid* played on the Harpe before him: what was *Felix* couetous thought when hee talked priuately with *Paul*: what was the *Pharisees* detracting thought, when the woman wiped our *Sauiours* feet at the table? These persons had so much wit as to keepe their owne counsell, and in many of them, shame must needs bee of force to keepe them from babbling their owne secrets, and vncouering their owne filthy nakednesse. How then is it possible for vs to imagine how the writers of those Histories, should come to the knowledge of such secrets, otherwise, then by the reuelation of the Spirit of God?

Ester. 6. 6.

2. This must teach vs in confession of our sinnes, not to conceale any thing, but to powre out our soules like water, for God hath a darting and piercing eye, that sees the very bottome of our hearts. This vse *Iosua* made of the doctrine to *Achan*, when God by lot had detected him; *My sonne, giue*

Iosh. 7. 19.

glory

glory vnto God, namely, the glory of his omniſcience, thou ſeeſt already the depth of his knowledge is greater then the depth of thine own deceitfull heart, confeſſe thy ſinne therefore vnto God, euen the whole circumſtance of the matter. A malefactor would not conceale any thing from the Iudge, if hee were certaine the Iudge knew all. And in truth when we goe about to hide any thing, we *rather hide God from our ſelues, then our ſelues from God*, wee put out our owne eyes not Gods.

Et tibi quidem Domine, cuius oculis nuda eſt abyſſus humanæ conſcientiæ, quid occultum eſſet in me etiamſi nollem cõfiteri? te enim mihi abſconderem, non me tibi. Aug. *conf.* 10 2. 1. Theſſ. 2. 3. 4.

III. This muſt cauſe vs to bee ſincere and conſtant in all the duties of godlineſſe. 1. *Theſſ.* 2. 3. 4. *We handled not the word of God deceitfully, wee ſpeake not as they that pleaſe men, but God which tryeth the hearts.* So the Church, *Pſal.* 44. 18. 19. 20. 21. After the profeſſion of their integritie, euen in the middeſt of heauie perſecutions, giueth this as the reaſon of this their ſo doing: *If wee haue forgotten the name of our God, and holden vp our hands to a ſtrange God, ſhould not God ſearch this out? for hee knoweth the ſecrets of the heart.* When ſomething wee are to doe, muſt be ſubiect the cenſure of ſome ſpeciall wiſe, iudicious man, alas, how doth the ſharpeneſſe of his iudgement ſcare vs, and what care and circumſpection vſe we in ſuch caſes? Well, all our actions whatſoeuer muſt come vnder Gods ſcanning, and they muſt abide the cenſure of that pure and ſeuere eye that cannot behold the leaſt iniquitie. And ſhall we nothing reuerence or reſpect this eye? Shall we take no care how to pleaſe it? O that wee could but bring our ſelues once to giue that reſpect to Gods eye, which we doe to mans. It is true indeede, the

Apostle condemneth eye-seruice in seruants to their masters. But yet this eye-seruice to men shall condemne our want of eye-seruice to God: and would to God by their example, wee could learne to preforme eye-seruice to God. The seruant though hee worke idly & lazily, when his masters eye is off him, yet painefully when it is on him. Gods eye is alway on vs, and therefore if we had that respect of our heauenly master, which of our earthly, we should alwaies performe obedience to him. Eye-seruice, performed to God, must needs be lasting and continuing seruice. If thou canst finde a time when Gods eye is off thee, I will then giue thee leaue to giue ouer thy worke, or to worke vntowardly: but since Gods eye is alwayes on thee, why is not thy eye also alway on him, as *Enochs* was? why walkest thou not as in the presence of this God? Why laboures thou not in all thy seruices to approue thy selfe to this eye that seeth in secret, and it able by it owne chrystall brightnes to discouer the smallest mote of hypocrisie in the blindest nook of thy hart? that so when it shall come to take a view of them, it may giue witnes to them & acknowledge them, though not, as once those solely his owne in the creation, for very good, yet for good in part, for good sincerely, though not good perfectly. This vse *Dauid* made of this doctrine to himselfe, psal.119.168. *Psal.* 119. 168. *I haue kept thy Precepts*, namely constantly and sincerely, *for all my wayes are before thee.*

IV. This must restraine vs euen from secret sins, which we might commit without the priuity of any other. For, whersoeuer thou art, there is an eye that sees thee, an eare that heares thee, a hand that registers

regiſters thy actions. By this argument *Salomon* dehorteth from adulterie, which for the moſt part is committed in the night, *Iob.* 24. 15. becauſe all the wayes of men are open & naked to Gods eyes. What horrible Atheiſme doth this argue, that the preſence of a little childe ſhall hinder vs from the doing of ſome wickedneſſe, when Gods preſence cannot? But as our Sauiour ſpeaketh concerning Killing: ſo I of Seeing; Feare not them that can ſee the body onely, but feare him that can ſee the ſoule alſo; to whom night and light, day and darknes are all one, who can as eaſily ſee thee in the dead darkneſſe of the night, as at high noone in the cleareſt ſun-ſhine; as well when the candle is out, as when lighted, him I ſay feare. If wee did beleeue this vbiquitie of Gods eye, how would it quaſh the very firſt riſings of euill thoughts in our hearts? The eye of man drawes from vs a care of our outward behauiour: why then ſhould not the eye of God draw from thee a care of the inward behauiour of thy heart, ſince God ſees thy heart better then man thy face, and vnderſtands thy thoughts better then man thy words? Little children when in the middeſt of their diſorders they ſpye once their fathers eye, they are huſhed preſently: So ſhould it be with vs, when through forgetfulneſſe of this all-ſeeing eye of our heauenly Father continually ouerlooking vs, our hearts haue begun to breake looſe, and to ſport themſelues in vaine and idle thoughts and deſires; then ſhould wee conſider that all this while Gods eye hath beene fixed on vs: Wretches then that we are, that haue had our Fathers eye to bee a witneſſe of our miſdemeanor! Then in this

Prou. 5. 21.

case should this spirituall eye of God worke the same effect in vs, which once the bodily eye of Christ in *Peter*. It should euen dash vs, and shame vs in the middest of our sinne. If being in the sight and presence of our betters, whose grauitie and authoritie claymeth speciall reuerence at our hands, wee yet not knowing of it, haue bin otherwise in our speech and behauiour then became vs, wee no sooner see them, but are ashamed presently and are ready to cry them mercy. Should we not do the like, much more, when we haue offended and grieued the holy eye of the Lord with any vndecent behauiour, though but of our heart only? Should we not say as once *Iacob* in *Bethel* (since God is present in all places as well as in *Bethel*, though not with so speciall a kinde of presence) *Surely God is here, and I was not aware*?

Gen. 28. 16.

V. This must make vs take heede of deceiuing our selues with vaine pretences, in shifting off good duties, or in excusing our sinnes. If wee can finde but the least starting hole, if wee can get but the silliest pretext by the fingers end, how glad are we of it? how fast doe we hold it? But alas, Gods eye can easily see through these figge-leaues, it can easily fetch *Adam* out of the thickets. The Anatomist doth not so clearely see the inwards of the body hee hath opened, as God doth the secret deceit of our hearts, though neuer so fairely cloaked and coloured. Away then with all dawbing. *Be not deceiued*, said the Apostle to those whose wit could finde out lurking-holes enough for their wickednesse in defrauding Gods Ministers, *God will not be mocked*. And excellently *Salomon*, *Deliuer them that are drawne to death, and*

Heb. 4.

Gal. 6. 6.
Pro. 24. 11. 12.

and wilt not thou preſerue them that are led to be ſlaine? If thou ſay, Behold wee know not of it, he that pondereth the hearts, doth he not vnderſtand it?

VI. This doctrine is full of ſweet comfort, and that in ſundry caſes. 1. In the peruerſe iudgement of men often vnder-valuing of vs, and depreſſing vs farre beneath our inferiours. As the Corinthans did *Paul* vnder their ſhallow-headed Verbaliſts, not worthy to carry his bookes after him for ſound and ſubſtantiall learning. Our comfort here is this, that God ſeeth not as man ſeeth, iudgeth not as man iudgeth, by the *ſeeing of the eye*, by the *hearing of the eare*, by outward appearances. Whence it comes to paſſe, that when the falſe and iniudicious eye of man, too too much affected with outward ſhowes, hath preferred bold *Thraſoes* before their betters, that cannot in like pompous oſtentation ſet forth themſelues, and hath adiudged preeminence rather to *Eliaſhibs* outward perſon then *Dauids* inward parts; yet God comming after, reuerſeth and repealeth this vnrighteous iudgement, thruſting downe proud ignorance from the head of the table to the foote, and liſting vp humble knowledge from the foote to the head. Thus *Paul* relieued himſelfe when he was thus diſparaged by the Corinthians; *I paſſe not*, ſaith he, *to bee iudged of you*; I meaſure not my ſelfe by any mans iudgement: *Hee that iudgeth mee is the Lord.* Wherefore as we haue no reaſon to flatter our ſelues when men flatter vs, ſo neither alwaies to diſcourage our ſelues when men diſcourage vs. As mens *prayſes* muſt not *tickle* vs, ſo neyther alwayes their *diſprayſes* trouble vs. For true, both praiſe and diſpraiſe is from God,

1. Sam. 16. Eſ. 11.

God, who searcheth the heart, and tryeth the reynes. Heed not then mens iudgement ouer-much, but against their black coles comfort thy selfe with Gods white storne. 2. Here-hence also wee may gather comfort in false imputations & slanders. As this was *Iobs* comfort in the asperfion of hypocrisie, *My witnesse is in heauen, and my record on high.* 3. It steedeth also for comfort in the preuailings of the wicked against vs, and that vnder colour of right, *Psal.7.9. O let the malice of the wicked come to an end; But guide thou the iust: For the righteous Lord searcheth the hearts and the reynes.* And therefore he seeth the innocency and sincerity of the one, the fraud and hypocrisie of the other, notwithstanding all their goodly words. *The eyes of the Lord looke downe from heauen, to shew himselfe strong to them that are of a perfect hart:* namely, in the end, at last, euen when they are most weake in themselues, to giue them the victory.

Psal.7.9.

2.Chro.16.9.

Fourthly. But most cordiall is that consolation which this doctrine ministreth in our temptations and inward conflicts with Sathan and our owne Consciences, crying out against vs, that wee are not that which others and our selues haue thought, that wee haue not so much as the least dramme of any goodnesse. And indeed, in temptation, our sinnes often present themselues in such a multitude, that they wholly intercept from our eyes the sight of grace. Yet here in the defect of our owne knowledge wee must comfort our selues with Gods; and say with *Ezechiah*, in that his grieuous triall, *O Lord, thou knowest I haue walked with a perfect heart before thee.* Thus *Peter*, when Christ lay grating vpon him with

Isay 38.3.

Ioh.21.15.16.

that

that threefold interrogation, *Simon loueſt thou me?* therby renewing the bitter memory of his threefold denyall, and in effect, ſaying thus much: How can I thinke that thou who haſt ſo often denyed me, doeſt loue mee? hee yet ſuſtained himſelfe with this meditation of Gods knowledge; *Lord thou knoweſt all things, thou knoweſt that I loue thee.* The Apoſtle ſheweth. *Rom.*8. 26. that ſometimes, in the extremitie of affliction, wee are ſo confounded in our ſelues, that though indeed we doe pray in our ſecret ſighes and ſobs, yet wee perceiue not that wee pray. For ſo I take it that text may be read; *Wee know not what we pray.* The fleſh with her murmurings makes ſuch a dinne, that wee can hardly heare the voyce of the Spirit, mixing with the fleſhes roarings and repinings, his prayings, ſighes and ſobbings. But becauſe a poore ſoule would hence diſcomfort it ſelfe, and thinke what good will ſuch confuſed prayers doe mee, which I ſcarſe diſcerne my ſelfe? The Apoſtle anſwereth notably, oppoſing to this obiection the comfort of this doctrine of Gods knowing the heart: *But hee that ſearcheth the heart, hee knoweth the meaning of the ſpirit.* Marke how he oppoſeth Gods knowing of our prayers to our owne not knowing. As if hee ſhould ſay: Let not this trouble thee, that thou canſt not perceiue that thou prayeſt: Doe not therefore thinke thou canſt not, thou doeſt not pray; For though thou know not what it is thou prayeſt, yet God the ſearcher of the heart, who is greater then thy heart, he knoweth and approueth alſo thy prayer. Diſcourage not then thy ſelfe ouer-much in the want of feeling of grace

Rom.8.26,27.

grace in thy ſelfe. Remember that God ſees, as that euill, ſo alſo that good which ſometimes thou ſeeſt not in thy ſelfe. And therefore as thou oughteſt not to bee ouer-confident in the not-feeling of ſinne in thy ſelfe, but to ſay with the Apoſtle, *Though I know nothing* (that is, no euill) *by my ſelfe, yet am I not thereby iuſtified*, ſo neither to bee too farre deiected in the not-feeling of grace, but by like proportion to ſay, *Though I know no good in my ſelfe, yet am I not thereby condemned.* So much of the firſt point; Gods knowledge of the heart: The ſecond followeth; the end of this knowledge, *That I may giue to euery man according to his wayes, &c.* The which words we will conſider, firſt, in the reference to the former: ſecondly, apart by themſelues.

1. Cor. 4. 4.

Out of the former conſideration, we learne.

1. That good and euill thoughts and deſires, in Gods account, are good and euill workes. For God here ſaith, hee taketh through notice of the heart, that hee may recompence men according to their workes; Thereby implying, that if hee did not ſee the heart, there muſt needes ſcape many wicked thoughts and deſires vnpuniſhed, many good ones alſo goe vnrewarded; and ſo hee ſhould not be able to giue to euery worke his proper recompence, namely, to the inward works of the heart, the thoughts and deſires thereof. Concerning euill thoughts, *Peters* ſpeech is excellent to *Simon Magus*: *Pray to God, that if it bee poſſible, the thought of thy heart may be forgiuen thee.* Forgiueneſſe preſuppoſeth deſert of puniſhment; puniſhment an euill work meriting it, for puniſhments are only awarded

Acts 8. 22.

to

to workes. For good thoughts and desires *Pauls* speech is excellent, *It is God that worketh both to will and doe.* Phil.2.13. If both bee his owne works, the desire as well as the deede, hee must needs loue, and like both the one, and the other. This maketh against them, that make no bones of euill thoughts, as though no other be euill workes, then such as bee outward. 2. It serueth for comfort to the children of God, disabled sometimes by want of outward helpes, or otherwise, for the performance of some kinde of outward obedience. These must remember how highly God apprizeth good purposes, and desires, accepting and rewarding them, when they come to him, as if they came accompanyed with the deedes themselues. *Dauid* did but conceiue a purpose to build God a house; God rewarded it with the building, and establishings of *Dauids* house, 2.*Sam.*7.16. Hee did but conceiue a purpose to confesse his sinne; Gods care was in his heart, before *Dauids* confession could bee in his tongue, *Psa.*32.5. The poore beggars that haue wanted foode for themselues, Christ yet shall say at the last day, yee haue fed mee when I was hungry, onely in regard of their strong affection, if they had had abilitie. The prodigall childe, when he was but conceiuing a purpose of returning, was preuented by his Father, first comming to him *Luk.* 15.20. and *Esay.* 65.24. God will *answere vs before we call*, that is, in our purpose of prayer. O sweet comfort! when wee addresse our selues to prayers in our priuate meditations, and bethinke our selues of our sundry wants, wee purpose with our selues to begge such and such things,

things, whereof yet happily wee forget ſome in the vocall prayer: ſhall any good ſoule now thinke that the memories weakeneſſe, ſhall any thing preiudice her in this caſe? No, thy purpoſe of asking the thing forgotten, was a moſt effectuall asking of it: and vnto thee belongeth the comfort of that ſaying. *I will heare before they call.*

2. That God eſteemeth of the goodneſſe of our outward workes by our hearts. Therefore here hee ſaith, that he firſt ſearcheth the hearts, before he recompence the worke. If God iudged of workes onely by the outward matter of them, there needed then no looking into the heart for the iuſt diſpenſing of rewards, and puniſhments. Now there are two things more eſpecially in the heart, whereby God iudgeth of our workes. 1. Faith, which cleanſeth the heart, and maketh it a good treaſury, fit for a good man to bring forth good things, which alſo propoundeth vnto vs, and vrgeth vpon vs the commandement of God, preſcribing the good worke to be done: whence that title of the *Law of faith*, and whence alſo our obedience is called the *obedience of faith*. 2. A ſincere affection, chiefely reſpecting Gods glory, and the Churches good in that wee doe. The vſe. 1. Againſt the Papiſts, that vpon ſuch places as this, would found the doctrine of merit. But here God ſayes he lookes into the hart, when hee would reward the outward worke. So that there is no worthineſſe in the outward worke it ſelfe, but it is ſomething within the heart, which procureth the reward to the outward worke, and that is ſpecially as I ſhewed, faith in the bloud of

1. Tim. 1. 6. Acts 15. Matt. 12. Rom. 14. 23. Rom. 3. 27. Rom. 1, 5.

Ieſus

Ieſus Chriſt. 2. Againſt the workes of morall and ciuill men; which though beautifull in the eyes of the world, are yet deformed before God, becauſe they neither flow out of a pure fountaine of a purged heart, nor are referred to iuſt ends. Let the ciuill man then know, that when hee preſents God with his outward righteouſneſſe, looking for ſome reward, the dung of his ſacrifice ſhall bee throwne in his face: For God will looke into his heart, and finding it vnbaptized, he will bid him looke into the rocke whereout his workes were hewen, and into the hole whereout they were digged, and then aske him, how that can be cleane which hath ſo impure an originall? 3. Againſt Hypocrites, that with their leauen, ſowre the beſt workes they doe. If God in iudging of good workes did not looke to the heart, an hypocrite might ſpeed as well as the beſt Chriſtian. But heere wee ſee the affection and diſpoſition of the heart is all in all with God. Wee indeede iudge of the *heart* by the *worke*: God contrarily iudgeth of the *worke* by the *heart*. We firſt approue the worke, and then the wrokeman: But God firſt hath reſpect to *Habel*, and then to his ſacrifice. Though the matter of the worke bee neuer ſo good, yet the corruption of an vnſanctified heart will marre all, and change the nature of it. And as it will bee no excuſe before God, when the matter of the worke is ill, to pleade the goodnes of the heart; ſo neither, when the heart is naught, to pleade, that the matter of the worke is good. Whereof we haue notable examples, *Eſ.* 58. in the Iewes vrging God with their faſting, and yet ſent away emptie; and In thoſe

Gen. 4. 4.

th oſe reprobates, *Matt.* 7. alledging their preaching in Chriſts name, caſting out of Diuels, &c. but receiuing that fearefull anſwere, *Depart from mee yee workers of iniquity: I know yee not.* Loe, preaching it ſelfe though in Chriſts name, becauſe yet not for Chriſts name, is with God, but a worke of iniquitie, and hell fire is the reward of it. So *Cains* outward workes in ſacrificing were the ſame with his brothers, and yet Saint *Iohn* ſayes, *Cains workes were euill, and Abels good.* And God himſelfe ſaide to *Caine, If thou doeſt well, ſhalt thou not bee accepted?* as though for all his ſacrifices, hee had not done well as yet. And ſo the Iewes ſacrifices are in indignation reiected, with a, *who required theſe things?* becauſe indeed, God did not require bodily execiſe, diuorced from the ſpirituall; the ſhell without the kernell, the huske without the corne, the carkaſe without the ſoule. Hence it is that the Lord calleth the Iewes incenſe and ſacrifice, though commanded by himſelfe, *their owne wayes.* And in another place his owne ſacrifice, *the ſacrifice of fooles.* For as *Martiall* ſaid to *Fidentine*, the booke thou readeſt is mine, but when thou readeſt it ill, then it begins to bee thine: ſo may God ſay to hypocrites; Theſe workes of prayer, hearing, &c. are mine, but when you goe about them thus vntowardly, and performe them thus corruptly, then they are your owne. I will acknowledge them no longer for mine. I ſee then, that it is not ſafe for vs to reſt in the outward worke, but that wee had neede to looke to our hearts in all the ſeruices wee performe. For God will looke to our hearts in iudging, and in rewarding. And that

Mat. 7. 23.

1. Ioh. 3. 23.

Eſay 66. 3. Eccleſ. 5.

Quem recitas, meus eſt ô Fidêtine, libellus, ſed male dum recitas incipit eſſe tuus.

that which God moſt lookes to in *rewarding*; that wee had neede moſt looke to in *practiſing*. As the workman in the doing of any worke, will bee moſt *carefull* in that part of it, wherein hee knoweth the eye of him, for whom he worketh, will bee moſt *curious*. If God, when thy prayer ſhall come to bee weighed in his ballances, ſhould then eſpecially ſtand vpon thy tongue, vpon thy phraſe of ſpeech, vpon the tune of thy voice, &c. then it would ſtand thee in hand in praying, ſpecially to minde theſe things. But ſince it is the affection of thy heart, hee will aboue all things make inquirie of, conſider then what a folly it is in practiſing, to bee moſt diligent in that, whereof God in examining wil be moſt regardleſſe; and to bee moſt negligent there, where wee ſhall be ſure to find him moſt ſtrict, and ſeuere. And withall conſider thine owne miſery, who depriueſt thy ſelfe both of mans, and Gods reward. For the very *matter* of thy worke will make thee odious to the world, as carefully flying the very apparance of good, as the Apoſtle biddeth vs to flie the apparance of euill. But the corrupt *manner* of thy worke will make thee twiſe as odious to God, to whom alwaies *fained ſanctitie is double iniquitie*. Withall conſider, what a griefe it muſt needs bee to thee at the laſt day, to ſee others *mites* receiued for their ſinceritie, and thine owne *talent* refuſed for thy hypocriſie: to ſee others cups of cold water mercifully rewarded, and thine owne giuing the Cup of Chriſts bloud, the water and bread of eternall life, ſeuerely puniſhed.

4. This muſt teach thee when after long out

ward practice of godlinesse, thou findest not the true reward of godlinesse, then to enter into thine owne heart by examination and to consider whether thou art guiltie of hypocrisie or no. For true *godlinesse is great gaine*: and God alwayes is iust, giuing men according to their workes, but yet measuring the workes by the heart. If then thou doing works outwardly good, receiue an answerable reward, doe not therefore challenge God of iniustice, (as those *Iewes*, Isay 58. 3. *wherefore haue we fasted, and thou seest it not?*) but thy selfe of vnsoundnesse of heart. Which correct thou, and thou then shalt see there will bee no cause for thee to complaine of the Lord.

V. Heere also is comfort to those that haue with good hearts, done many good works, which yet are ill taken, and ill rewarded of men. Men cannot see our hearts, and therefore what maruell, if they doe not alwayes reward vs according to our workes? If the wicked *Iewes* could haue seene how louingly, and tenderly Christs heart was affected to them, they would better haue rewarded his ministery then that he should haue needed to complaine, *I haue laboured in vaine, I haue spent my strength, &c.* But our comfort is, so as was Christs, that *our worke*, though neuer so much reiected of men, *is* yet *with our God*, in time to bee rewarded of him. Because he seeth our sound and faithfull hearts, and that to this end, that hee may reward vs according to our workes. The dutie of reprehension Christianly performed is a good worke, yet how distastfull to the reprehended, and how thankelesse an office? yet wee must not be discouraged, though by the performance of this dutie

wee

wee purchase ill will at mens hands. For God seeing the integritie of our heart, will reward vs accordingly, causing vs at length to finde more fauour, euen with the reprehended themselues, then those that haue clawed or flattered, *Prou.* 28.23.

Now I come to consider the words in themselues, obseruing three points in them, the *rewarder*; the *rewarded*; *the rule of rewarding*.

1. The rewarder, *God. That I may giue, &c.* Here we learne;

1. That God hath an infinite treasurie, both of rewards, and punishments, who giueth to euery particular man his iust portion, either of the one, or of the other. He is an vnemptiable fountaine of goodnesse that can neuer be drawne dry. His rewarding of one, doth not disable the rewarding of an other, neither doth hee so spend himselfe in conferring his blessings vpon any, that they which come after should need to speake vnto him as *Esay* to *Isaack*, *Is all gone?* hast thou neuer a blessing left behinde for vs? Gods reward is not like the blessing of *Isaacke*, which could bee bestowed onely on one. For God himselfe the *rewarder*, is also the *reward*, and therefore as he tels *Abraham*, an exceeding great, an infinite reward, able to satisfie infinite worlds. His iustice also, being as infinite as his mercie, cannot but furnish him with like varietie of iudgement, that as in Heauen their are many Mansions, and Princely Palaces, so in Hell also many prisons, many dungeons; that as his chests and coffers are full of precious pearles and iewels; so his quiuers of pestilent arrowes prepared for the ribs of the vngodly. So that we need

Gen. 15. 2.

John 14. 1.

not feare that of our *Iehouah*, which they of their *Iupiter*, that if, as often as men sinne, the thunderbolts shall flie abroad, hee would quickly be vnfurnished of weapons. The vse is this, as to terrifie the wicked, so to encourage the godly. It is a comfort to serue such a Master, as besides his willingnes, is also able to reward vs. Therefore we see how Kings seruices in this regard are most sought after. Neuer then grow wee wearie of seruing this Master, with whom is such plentie of reward, whose is the earth, and the fulnesse thereof, the heauens and all their furniture, and at whose right hand is fulnesse of pleasures for euermore. Who may say vnto vs of all other base Masters, as *Saul* of *Dauid*, *Can the sonnes of* Ishai *giue you Vineyards, and Orchards? Can they make you Captaines ouer fifties, and ouer hundreths?* so can the Deuill, the World, the Flesh, instate you into the felicitie of my chosen? can they make you Kings and set you in the chaire of estate? The seruice of God is a reward sufficient to it selfe, and farre from his seruants is the base mindes of mercenaries. Neuertheless it is fit, with *Moses*, to quicken our dulnesse, with the consideration of the great recompence of reward.

Si quoties peccant homines, sua fulmina mittat Iuppiter *exiguo tempore inermis erit.*

Heb. 11. 26.

2. That whosoeuer bee the instruments either of our rewards or punishments, God still is the chiefe both rewarder and punisher: *That I may giue.* The vse whereof is, both to teach vs *thankfulnesse* to God, when *rewarded*, and *patience*, when *corrected* by men. It may be thou hast deserued well of those men, that deale vnkindly with thee. But yet consider whether in the same thing, wherein thou hast deserued well

of

of man, thou hast not deserued ill of God, because happily in these duties performed to man, thou haddest no respect of God. If so, then acknowledge that God hath found out thy sinne, complaine not of mens vnkindnesse and iniustice, God is iust in their iniustice, it is he that thus punisheth thee.

3. That whatsoeuer be the worke for which wee expect a reward, it is God that must reward it. This must teach vs in the workes of the second Table, which respect man, to haue an eye vnto God, and to peforme them as vnto God, and so in seruing of man to serue God. For it is God that must reward them & that (as I shewed) doth reward them, euen then when men reward them: For it is hee that inclineth their hearts thereto. How then can we expect a reward of God there, where wee haue done him no seruice? If in seruing of men thou hast serued thy selfe, and sought thy selfe rather then God, when thou commest for thy reward, Gods answere will bee; let him reward thee whom thou seruedst. Thou seruedst thy selfe, reward thy selfe then if thou wilt, for I neuer reward any seruices but mine owne. Had wee not then needs in all duties done to men, to doe them as vnto God, least otherwise, as wee loose mans, so also Gods reward. But doe them vnto God, and then we are sure, if not of both, yet of the best reward, and wee take a very safe course for our selues. For euen the best men may prooue vnkinde, and vnthankfull vnto vs: But God cannot but abundantly recompence the seruice done to himselfe. The duties of loue and liberalitie done to men, which some of those to whom they were done had happily

pily forgot, yet Christ remembers at the last day, onely because they were done as to himselfe, *Matth.* 25.40. *Yee haue done them vnto mee.* There is the cause of the reward. This is *Pauls* councell to Christian seruants, yoaked with cruell heathenish Masters to bee obedient vnto their Masters, according to the flesh, as vnto Christ, seruing the Lord, and not men, and that vpon this consideration: *Whatsoeuer good thing any man doth, the same shall he receiue of the Lord, whether hee bee bond or free.* Seruants in such cases are ready to obiect. Why should wee haue any care to please them, that haue so little care to pleasure vs, nay, that are ready to doe vs all the displeasure they can? Yea, but for this cause they had need so much the rather to make conscience of their dutie, euen to the full, because by this meanes they shall prouide a notable remedie against their Masters iniuries, namely, the bountifull reward of God himselfe. Thy Master wrongs thee: what then? wilt thou therefore wrong thy selfe? Hee denies thee his reward: wilt thou therefore increase thy punishment? and as though this were not enough, deprive thy selfe also of Gods reward? *Labans* tyrannie could not tire out *Iacob* in the course of his faithfulnesse, and behold in the end the Lord himselfe in spite of *Labans* teeth richly rewardeth him.

Epes. 6.7.8.

Gen. 31.42.

II. Circumstance is the persons rewarded, Euery man, of what degree soeuer.

1. Marke here Gods vnpartiall dealing. Among men, grosse vices of great ones are winked at, and eminent vertues of meane ones are not heeded. But with God, neither shall thy greatnesse helpe thee

from

from puniſhment, nor thy baſenes hinder thee from reward. This muſt humble the great ſtates of the World: God is no reſpecter of perſons. They muſt not looke for a chaire and a cuſhion, when they appeare before Gods Tribunall. Nay, thou muſt then bee ſtript ſtarke naked of all outward pompe. God will put no difference betwixt thee and the pooreſt *Lazarus*. He iudges euery man alike.

2 Hence I gather that there is a particular prouidence, taking notice of men and their actions in ſpeciall. For Gods rewards are proportioned to his knowledge; *I know the heart, that I may reward*: But he rewards euery man in particular. Therefore alſo he knowes him, and all his waies. Particular rewards argue particular knowledge. Terrible is this to the wicked, but moſt comfortable to the godly. If the King take notice of a meaner man, hee will bee ready preſently to ſay in admiration, What, doth the King know me? But let the pooreſt *Lazar*, that is withall the childe of God, know for his comfort, that the great King and mighty God takes ſpeciall notice of him, and that for his good. It is not with our God as with their Idoll, that hath no leiſure to attend ſmaller matters. Hee is not like *Baal*, that purſuing his enemies cannot heare his friends; nor like *Diana*, that being preſent at *Alexanders* birth, could not at the ſame time preſerue her *Epheſian* temple from the fire.

De natur. Deor. l. 2. Concioneque Timaus, qui cum in hiſtoria dixiſſet qua nocte natus Alexander erat, eadem Diana Epheſiæ templum deflagrauiſſe, adiunxit minime id eſſe mirandum, quod Diana cum in partu Olympiadis adeſſe voluiſſet abfuiſſet domo.

III. Circumſtance followes, the rule of rewarding according to their owne wayes, &c. Here wee learne, that God proportions his rewards and puniſhments to our workes, as it were the line to the rule. This proportion hath ſundry branches.

1. The euill of sinne shall haue euill of punishment in Hell, the good of obedience, the good of reward in Heauen, *Matth.* 25. 2. As our workes are better or worse, so shall our ioyes in Heauen, our paines in Hell be more or lesse. *Capernaum* exceeding *Sodome* and *Gomorrah* in sinne, shall feele also an excesse of punishment, and the wilfull seruant shall receiue more stripes then the ignorant. So also the greater our zeale, paines and trauell hath beene in Gods cause, the greater shall bee the weight of our glory. The twelue Apostles shall haue twelue speciall thrones at the day of iudgement, and whereas other wise men shall but shine with the brightnesse of the *firmament*, they that turne others from their euill wayes, with the brightnesse of the *starres*: Dan. 12. 3. *he that soweth liberally shall reape liberally.* And euery good worke added to the number of the former, helpeth Phil. 4. 17. to *further our reckoning in the day of the Lord.* Sleepe is sweet, euen to him that hath passed the day more easily, but the sleepe of the labouring man it is sweet indeed. So also though that sleepe in *Abrahams* bosome be sweet, euen to such as haue liued a more quiet and easie life here, yet euen there also, the sleepe of the labourer will bee specially sweet. The greater our toyle and trials haue beene, the more we haue sweate and suffered here for Christ, the sweeter shall wee finde that rest and repose in Heauen. The Martyrs shall bee Pillars in the House of God. *Apoc.* 3. 12. Our Sauiour in his answere to the petition of the two brethren, seemes to imply, that there are some, for whom places of preeminence are prepared, as it were to sit at his right hand and left, nei-

neither doth this doctrine of vnequall degrees of heauenly glory any more fauour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our desires & endeuours in the vse of the means; the wider we open our mouths the more abundantly hee will fill vs and with what measure wee mete to him in painfull and heedfull hearing of his Word, with the same will he measure to vs in the dispensation of his grace: Neither yet doth our hearing of the word, desire in opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding that which is indeed apparant to our eyes, that according to the degrees of grace, and sanctification, God dispenseth many of his temporal rewards in this life, as a greater good name, greater inward reuerence & honour in the hearts of men to such as excell in mortification aboue their brethren, why should it feare vs here, since the one drawes merit with it no more then the other? 3. Besides this generall, there is also a speciall proportion, agreeing to the workes in speciall, in such manner that a man may almost read the sinne in the punishment, the vertue in the reward. The Midwiues built the houses of the Israelites, by preseruing their children, contrary to the Kings bloudy Edict, God therefore built them houses. *Dauid* purposed to build God a house; God presently promised to build his house for euer. *Ebedmelech* saued *Ieremies* life; God therefore gaue him his own life for a pray. So he hath promised to recompense our zeale of his glory with his zeale of ours; *I will honour them that honour mee:* neither

Mar. 4. 24.

Exod. 1.

Ier. 39. 17.

neither doth God keepe this proportion in actiue onely, but alſo in paſſiue obedience. Here *Ioſephs* example is moſt remarkeable if wee compare his ſufferings and rewards together. In ſtead of his brethrens hatred, he got ſtrangers loue; his brethren that ſold him as a ſlaue, adored him a Lord. In ſtead of the priſon, hee met with a thorne. In ſtead of iron fetters, he found a chaine of gold. In ſtead of the labour of his hand, a ring on his hand. In ſtead of the particoloured coat his brethren ſtript him off, the princely Robes *Pharaoh* put vpon him. In ſtead of the vnlawfull pleaſure of adulterie, the lawfull comfort and contentment of an honourable marriage. In ſtead of being a ſeruant in the priſon, being halfe a Soueraigne in the Kingdome. The like meaſures keepes he alſo in puniſhment. *Abſalons* haire, his pride, became his halter. The waters which *Pharaoh* appointed to deſtroy the *Hebrew* Babes, were afterwardes made fit to poyſon the *Egyptians*. *Pharaoh* had infected them with bloud of innocents, God turnes them into bloud; and in their colour ſhewes the tyrant the colour of his ſinne. *Pharaoh* ſlayes the Iſraelites children, God afterward ſlew his, and all the *Egyptians* firſt borne. *Dives* denied *Lazarus* crums of bread; *Abraham* afterward denied him a droppe of water. Thoſe that will not hearken to the ſweet and familiar voice of GOD, ſhall bee ſchooled by the ſtrange language of cruell ſtrangers ouer-topping them. The *Egyptians* had vexed the *Iſraelites* with much wearineſſe and thirſt, in ouer-burdening them with labour; GOD therefore by depriuing them of the vſe of their waters, afflicted them with

1. Sam. 2. 30.

with the same thirst and with the same wearinesse in going about and seeking for water: *Saul* because he slew those that did weare the *Ephod*, therefore God would not answer him either by *Vrim* or *Thummim*: and his owne hands reuenged vpon himselfe the innocent bloud of others. The wicked because in this life they say to God, as it is in *Iob*, *Depart thou from vs*, therefore in the life to come, God shall say to them *Depart from me yee cursed*. *Adams* desire of the Godhead, was punished with mortalitie and misery. And vnto him that in *Esay* vaunts himselfe, saying, *I will ascend aboue the height of the clouds, and will bee like to the most high*; the Lord will haue this answere to be made: *Thou shalt be brought downe to the graue, to the sides of the pit*. Hypocrites performe temporarie obedience, God onely giues them a temporarie reward here in this life, *Matth.6 Verily they haue their reward*, namely here in this life, they shall haue none hereafter. So *Ahabs* temporarie humiliation obtained the reiourning of a temporall iudgement: Hypocrites also performe an imperfect obedience, they will doe some few things commanded, but not all: God serues them in their owne kinde, hee giues them some few of his meaner blessings, but denies them the principall. Whence that excellent exhortation, 2. *Iohn* 8. *Looke to your selues, that wee loose not the things wee haue done, but may receiue a full reward*. There is then a *plenary* reward to a full, and a *partiall* or *halfe reward* to a scantie and *halfe obedience*. Thus *Iehues* obedience in destroying *Ahabs* house was recompensed with Gods blessing vpon his house to the fourth generation; answerable to his curse in the second

Esay 14.14.15.

second Commandement, vpon the wicked, to the fourth generation, as in *Ioram*, whose posterity is not remembred till the fourth Generation, as in the Genealogie. *Matth.* 1. But yet because *Iehues* obedience was not sincere, it was not rewarded so as is true obedience, whose reward is farre aboue the punishment euen to a thousand generations. So that euen in rewards, as well as in punishments, God will put a difference betwixt an *Israelite* and an *Ægyptian*: that as Gods Children are not smitten so as their smiters the wicked, because their disobedience is not so full as the wicked, therefore they haue but halfe a punishment: So the wicked are not rewarded as are the godly; because their obedience is not so perfect and compleate, therefore they haue but halfe a reward, answerable to their halfe obedience. Againe, Hypocrites giue God an outward obedience, without the inward affection. So God giues them his externall benefits, but without any hearty loue or affection vnto them. Looke how they seuer their hearts from God in their *obedience*, so doth God his from them in his *benefits*. So euen, and equall is the retribution of diuine iustice.

Esay 27.

The Vse. First, against the Papists vrging their doctrine of Merit out of this and such like places: but here we see, all the Prophet teacheth is a proportion betwixt our workes and wages, betwixt our paines and pay, that is, betwixt that wee doe, and that wee receiue. And therefore hee maketh our workes to be the rule, not the cause of the reward. The rule is not the cause of the line drawne by it. Neither doth God here say, that I may giue to euery man *for*, but

accor-

according to his workes. Surely if good workes, as they teach, should bee meritorious, then as it is vniustice in man to detaine the labouring mans wages when his worke is done: so also should it bee in God, if hee did not presently recompense euery good worke of his seruants, as soone as it were done. And as the hire of the Labourers detained, cryeth against the couetous Oppressours, so by like reason should the reward of our obedience, so long oftentimes deferred, cry against God. Euen this one argument is enough to ouerthrow merit: Gods slownesse as it were in rewarding his childrens seruices, and that libertie which hee taketh to himselfe for the times of the reward. And therefore heere hee saith; That I may giue to euery man according to his workes, without making any mention of the time when, leaning himselfe free for that. Wee see that in paying of wages to our seruants, wee limit our selues to set times, as to the quarters, or halfe yeeres end, because it is a matter of desert: but in our gifts and gratuities, wee doe not so tie our selues, but giue them when wee thinke good. And if there were any such worthinesse in our workes, what neede then that modestie of the holy men in Scriptures, who when they were desired their faithfull seruice, might bee remembred with Gods reward, haue withall desired it might bee remembred with Gods forgiuenesse? as *Nehemiah, Remember me O my God, concerning this, and pardon mee, according to thy great mercie.* Our best workes then need forgiuings, and that which needes *forgiuing*, merits not *giuing*. Our Sauiour when hee would haue vs craue daily

Nehem. 13. 22.

daily bread, as *our* bread, due to our obedience by Gods promise, then withall he would haue vs craue forgiuenesse, for the want of that our obedience, and to adde vnto; *Giue vs this day our daily bread, And forgiue vs our trespasses.* Secondly, against our loose professours, promising to themselues, though liuing, and lying in their sinnes, the reward of glorie. No, as thou soweſt thou must reape, and as thou breweſt thou must drinke. If thou sowe tares, neuer looke to reape Wheate. If thou brew with Crabbes, neuer looke to drinke milde Beere. As our Saulour comparing the man to a tree, the workes to the fruits, sayes, *Can men gather figges of thornes, grapes of thistles?* so comparing our workes to trees, their rewards to the fruits, say the like: Thinke you euer of the thornes and thistles of couetousnesse, pride, vncleannesse, blasphemie, swearing, prophanation of the Sabaths, euer to gather the sweet figges, or pleasant grapes of glory, and happinesse? Will this gall and wormewood euer make pleasant drinke? Will these wilde and sowre grapes euer yeeld sweet wine? O that wee could seriously lay this to heart, that wee must all appeare before Christ, to receiue according to that which here wee haue done, whether good or euill, that hee that soweth to the flesh, shall of the flesh reape corruption, and he that soweth of the spirit, shall of the spirit reape life euerlasting. Then would wee begin presently to reason with our selues. Alas how poore, how barren am I in good workes, how fruitfull in ill? Is it true indeed that according to the qualitie of our workes wee shall bee iudged? Alas, what other

workes

workes can I preſent the Lord with, beſides the workes of death and darkneſſe? If theſe had the promiſe of reward, then were my caſe good. Examine thy heart my brother, and thinke with thy ſelfe: Thus long haue I liued, but what good haue I done either to my ſelfe, or others? Where are my Prayers, Faſtings, Humiliations, Meditations, well-ſpent Sabaths, well-gouerned children and ſeruants? Where are the workes of mercie to my brethrens, either ſoules, in holy admonition, reprehenſion, exhortation; or bodies, in miniſtring reliefe to their neceſſitie? How can I looke for the pennie, that haue ſtood idle in the Market place all the day long? for the crowne, that refuſed to runne? for a good crop of Harueſt, that would not ſowe in ſeede time? Let vs no longer deceiue our ſelues. That which *Salomon* ſpeaketh of ſloth in the things of this life, is true alſo of ſpirituall ſloath. Hee that being ſloathfull in Winter will not plowe, ſhall begge in Summer, and haue nothing; as wee may ſee in the rich glutton begging water of *Lazarus* to coole his tongue, and in the fooliſh Virgins, begging oyle of the wiſe. It were madneſſe to ſeeke for fiſhes in Woods, for Apples and Peares in the Seas. But what madneſſe to ſeeke Heauen in Hell, glory in ſhame, light in darkneſſe, to thinke we ſhall finde eternall life in the way of wickedneſſe? *Why ſeeke yee the liuing among the dead?* ſaid once the Angell to thoſe women. But why ſeeke yee life in death? why ſeeke yee that eternall life, among thoſe dead workes of darknes? *No glory, honour, and immortality can bee found of any, but ſuch as ſeeke it by continuance*

in

in well doing. Rom. 2. 7. If thou goe about to seeke Gods Kingdome, seeke Gods righteousnes. So seeke it, and find it. Other wise thou doest but take a great deale of paines to goe to Hell. If thou pray *thy kingdome come*, pray also *thy will bee done*. Gods will must be done of thee, before his Kingdome can come to thee. III. Since the degrees of glory hereafter shall bee according to the degrees of grace heere, it must teach vs, if we would then shine in glory, now to shine in grace. Naturally wee affect preeminence, and precedencie in all things. Take the advantage of this thy corruption, to shake off all spirituall sloath, vse it as a goade in thy side to make thee sweat againe in Gods worke. Double paines shall bring thee double pleasure, double diligence, double delight, double holinesse, double honour: who would bee a common stone in the building, when he might be a pillar? who would be a doore-keeper, or porter in a house, when he might bea steward? IV. Looke we to the whole course of our lives. God rewards not according to our good, or euill worke, but according to our workes, to the ordinary course of them. One euill worke shall not preiudice thee, who walketh in the ordinary track of good workes; nor contrarily, one good worke shall not profit thee, who makest an ordinary trade of doing euill workes. V. This must teach vs, faithfully to walke before the Lord in the discharge of our seuerall callings, without any carking care, or distrustfull thought-taking for any of the comforts of this like. All the care that belongs to vs, is how to doe our work well. The care of the reward of our works

Matth. 6. 35.

is

is Gods. Looke we well to *doe* our worke, and God will looke farre better to *reward* our worke. And this is that which our Sauiour teacheth; When to those whinings, *what shall we eate, what shall we put on?* hee opposeth a contrary care of seeking Gods kingdome, and righteousnesse: for then, if they would take care to work the work of God, the reward of God should not bee wanting. Oh then that instead of taking thought how to get this or that good thing promised, wee could once take thought how to doe this or that good thing commanded, and so doing our duties, rest vpon God in the beliefe of this doctrine, that he rewards euery man according to his workes. Our Sauiour forbidding his Disciples ouer-diligent care in prouision of these outward things, not to gather siluer or gold, giues this as a reason why he so forbids them, *The labourer is worthy of his wages.* The force of which argument consists in this doctrine of Gods iustice in rewarding well that which is done well. For the Disciples might obiect. True, the labourer is worthy of his wages, but the vnthankfull world is vnworthy of our labours; for it detaines the wages due to our labours. Matt. 10.

Therefore this speech of Christ is founded vpon this holy iustice of God, that cannot whatsoeuer bee the vnkindnesse & iniustice of the world, suffer good seruices to goe vnrecompenced. It is therefore as if he had said: Mind you the worke of your Ministerie, let your onely care be how to fulfill it. Doe not disgrace God so much as to trouble your selues with the thoughts of your maintenance, as though God were so vniust, as not to giue good wages to good

workemen. VI. Here is great varietie of comfort, First, art thou discouraged with meanenesse of thy good works? Thou art no preacher to conuert soules, no rich man to giue almes, to build Colledges, &c. but onely a poore seruant, keeping sheepe, going to plough, &c. Here for thy comfort remember that God rewards euery one according to his workes, without making any curious choice of workes. But as hee will punish the least euill worke, euen an idle word, *Matth.* 12. so will hee much more reward the least good worke, euen a cup of cold water, *Matth.* 10. eating not onely of our honey, but euen of our honey-combe, *Cant.* 5. 1. for his mercie to vs is greater then his iustice. Yea, at the last day notice will bee taken of inferiour sorts of workes, as giuing a peece of bread, or a peece of cloth; when works farre more glorious, as Preaching, praying, martyrdome, are not named, yet these are mentioned, *Matth.* 25. Neither is this without reason; for the baseneſſe, or the meanenesse of the matter, doth especially shew the skill of the workman. For where the matter is excellent, there it lendeth some helpe to the workman, where it is otherwise, there nothing but the bare and naked cunning and artifice of the workman is to bee seene. We will not so wonder at him that maketh a good Image of gold, as at him that maketh as good of meaner matter. So to see zeale, faith, loue, in preaching the word, in gouerning a Kingdome, and such like workes, is not so admirable, as in the poore and seruile offices of vnderlings, as in keeping of sheepe, sweeping the house, &c. Secondly, Art thou troubled at the worlds vniust & preposterous rewarding

ing workes, iustifying the wicked, condemning the godly, recompencing *Iohns* preaching with the prison, *Herodias* Daughters dancing with the promise of halfe a kingdome, (so that as *Cæsar* once said, *It were better to be Herods Swine then Sonne*, because he killed his sonne in that massacre of *Bethlem*, when his Sow was spared: so thou likewise thinkest, thou mayest as well say, *It were better to be Herod Minstrel then Minister, Player then Preacher, Dancer then Doctor*, because of the Minions dancing recompenced with his Preachers head:) comfort yet thy selfe with this, that God one day will deale otherwise, nay let this peruerse iudgement of the world be an assurance to thee, that there must needs be a day of Gods righteous Iudgments. It is true, we may say to the world as Christ to the Iewes: *Many good workes haue I done among you, for which doe yee stone me?* yet let vs not waxe wearie, though after our sowing, stormes and tempests, and the pinching cold of Winter doe follow, for in due time we shall reape, if we faint not. God is not vnrighteous to forget the labour of his seruants. There are foure kinds of rewards: first, of good for good: secondly, of euil for euill: thirdly, of good for euill: fourthly, of euill for good; the two former are the rewards of iustice, the third of mercy, the last of in-iustice, and therefore is not incident to God. God forbid then that any should say with those in *Malachy*, *It is in vaine to serue the Lord.* Heare thou God saying, *Behold I come quickly, and my reward is with me.* When *Mordecay* had performed a worthy seruice to *Ahashuerosh*, in the discouery of a dangerous treason, he had not his reward presently: but

Aug. *in* Psal. 119. 17.

Apoc. 22.

yet his seruice was registred, and so afterward when the King looked vpon the records, it was royally recompenced. So Malachie teacheth vs, that there are Bookes of remembrance written for them that feare the Lord. In them all our good workes are inrolled. Our labour then shall not be lost: Not so much as our teares but they are bottled. Men may forget vs, as *Pharaoh* did *Ioseph*, *Exodus* 1. and the *Sechemites* *Gedeon*, *Iudges* 9. 17. but God will not. Our reward is sure, though not so speedie, as wee desire: God here assures vs of reward; the time hee determines not. 3. Doth it trouble thee, that thy good workes worke not that good thou desirest? Remember that God rewards vs according to *our* workes, not according to *his owne* worke. Now the *successe* of our workes is *his* worke, not *ours*. Doe thou thy endeuour to doe that which belongs to thee, to performe the dutie required, with an honest heart, if there follow no successe thou art neuer the worse worker. The good Orator alwaies perswades not, the good Captain alwaies ouercomes not, the good Physician alwayes heales not, the good Preacher alwayes conuerts not. It is enough if thou doe that which lies in thee: Then whatsoeuer thy *successe* bee on *earth*, small or great, assuredly thy *reward* is great in *heauen*. Nay, the lesse the *successe*, the greater shalbe the reward, so thou be patient. For now vnto thy *actiue* obedience in well-doing, thou addest *passiue* in patient-suffering; and double obedience must needs haue more then a single reward. 4. Art thou grieued at vncomely sights, to see seruants on horse-backe & Princes walking on foot? To see seruants to haue rule ouer Princes, that

Malachie 3.

is

is, the wicked flourishing in their pompe and pride, to tyrannize ouer the godly? Dost thou see the *whip* which is most seemely for the fooles *backe, to be held in his hand*, to afflict the backes of others? Dost thou see that Asses in stead of a halter, are set out with golden bridles? Are these things pricks in thine eyes, as once in *Dauids*? Comfort thy selfe in the meditation of this Doctrine: Grudge not that the wicked are rewarded according to their workes. Grudge not, their externall obedience proportionable reward in the outward things of this life: God herein does no otherwise, then as sometimes noble Captaines, who haue honoured their enemies, when they haue fought valiantly, to put some spirit into their owne Souldiers; or then sometimes Parents doe, rewarding their seruants diligence, and dutifulnesse, thereby to prouoke their own children. So shouldest thou interpret Gods temporall rewards giuen to the vnsound obedience of the wicked, his enemies, his slaues, as a spurre he puts into thy side his owne souldier, his owne sonne: for if thou wilt doe thy dutie as thou oughtest, how much more mayest thou assure thy selfe of a farre greater reward. For Gods bountie is not as manyes, like to Riuers, who are greater further off then neerer home, at the head and well spring where they first rise. Withall consider, these mens damnation sleepeth not. The day of iudgement hasteneth, wherein the godly, in this life standing at the barre, shall sit on thrones, and iudge their Iudges, binding Nobles with chaines, and Princes with fetters of iron. Though in this life *Dives* feast, whilest *Lazarus* is without, begging: yet in the

life to come (loe a change;) *Lazarus* shall feast at Gods Table, or on Gods Bed, lying in *Abrahams*, as once *Iohn* in Christs bosome; Dives in the meane time looking ouer, and begging. Then shall God make good that which hee speaketh of rewarding euery man according to his workes. Then, and not before shall the equality of Gods rewards fully appeare. Some of the wicked indeed, euen in this life, he rewardeth with condigne punishments, lest his *Providence*, but not all, lest his *Patience* and promise of the last Iudgement, might bee called into question.

Si nemini faceret, quasi non vigilare videretur diuina prouidentia: si omnibus faceret, non seruaretur diuina patientia Aug. *in Ps.* 30.

* * *

FINIS.

A COLLECTION OF SVCH SCRIPTVRES, OVT of which any ſpeciall *Collections* are gathered: or vpon which any ſpeciall *Obſeruations* are made, either *bringing light to*, or *receiuing light from*, *this* Treatiſe, into one bodie, and view.

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